

DOCUMENT RESUME

ED 326 465

SO 030 314

TITLE A New Decade of Moral Education. A Report of the Regional Workshop (6th, January 18-31, 1990).
INSTITUTION National Inst. for Educational Research, Tokyo (Japan).
REPORT NO RW/90/500
PUB DATE Jun 90
NOTE 133p.
PUB TYPE Collected Works - Conference Proceedings (021)

EDRS PRICE MF01/PC06 Plus Postage.
DESCRIPTORS Citizenship Responsibility; *Curriculum Design; *Educational Objectives; Educational Planning; Educational Policy; Educational Practices; *Excellence in Education; Foreign Countries; *Higher Education; *Socialization; Social Studies; Values
IDENTIFIERS Asia; *Japan; Pacific Region

ABSTRACT

Moral education, alternatively called religious or values education, traditionally has been viewed in countries of the Asia and Pacific region as a significant component of the social transformation process. The report describes current efforts to exchange information on the status and implementation of moral education for this region, to identify strategies, and to develop research instruments. A synthesis of country reports presented at the workshop, an analysis of problems and issues, and conclusions and recommendations are presented. The countries reporting include: (1) Australia, (2) China, (3) India, (4) Indonesia, (5) Japan, (6) Malaysia, (7) New Zealand, (8) Papua New Guinea, (9) Philippines, (10) Korea, (11) Singapore, (12) Sri Lanka, and (13) Thailand.
(NL)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

ED326465

NIER

A NEW DECADE OF MORAL EDUCATION

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION
CENTER (ERIC)

☒ This document has been reproduced as
received from the person or organization
originating it.

☐ Minor changes have been made to improve
reproduction quality.

• Points of view or opinions stated in this docu-
ment do not necessarily represent official
OERI position or policy.

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

RYO
WATANABE

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC)."

N I E R .

A New Decade of Moral Education

A report of the Regional Workshop
(18 - 31 January 1990)

© NIER 1990

Published by

*the Section for International Co-operation in Education,
National Institute for Educational Research (NIER)*

5-22 Shimomeguro 6 Chome, Meguro-ku, Tokyo Japan

C O N T E N T S

Chapter 1: Introduction	1
Chapter 2: Synthesis of Country Reports	4
Chapter 3: Analysis of Problems and Issues	14
Chapter 4: Conclusions and Recommendations	28
Appendix 1: List of Participants	31
Appendix 2: List of Group Members	35
Appendix 3: Country Reports	
Australia	37
China	43
India	46
Indonesia	53
Japan	58
Malaysia	67
New Zealand	73
Papua New Guinea	85
Philippines	91
Republic of Korea	99
Singapore	104
Sri Lanka	110
Thailand	117
Appendix 4: Issues in Moral and Values Education (by Leonardo de la Cruz, Unesco)	122

Chapter 1: Introduction

The importance of moral education, alternatively called religious or values education in some countries, has always been underscored as a significant component of the social transformation process in most, if not all, of the countries in the Asia and the Pacific region. Although the place of moral education in the school curriculum differs from one country to another, certain practices, problems, issues and trends in its implementation usually emerge as common to most countries in this region. The provision of a forum for discussing and sharing with one another common concerns and possible solutions has become necessary, because the problems of one country can no longer be considered in isolation from others as we become increasingly interdependent.

The National Institute for Educational Research (NIER) of Japan in collaboration with the Unesco Principal Regional Office for Asia and the Pacific in Bangkok, has been responding to this need. Since 1975, UNESCO-NIER has convened five regional workshops on moral education for the Asia-Pacific countries, invariably to exchange information on the status of and experiences in the implementation of moral education, including problems and possible solutions to these problems; to identify strategies for promoting moral education; and, in one of the workshops, to develop research instruments in moral education. The 1980 regional workshop held on moral education in this region was the last workshop wherein the status of moral education in the different countries was discussed, problems and issues were shared and solutions were recommended. Today, ten years later, we come together with renewed vigour and enthusiasm to see what progress we have made over those years.

The National Institute for Educational Research (NIER) of Japan, in its efforts to improve and sustain the quality of moral education in this region, has organized this sixth Regional Workshop in collaboration with Unesco, Bangkok within the framework of the Asian and the Pacific Programme of Educational Innovation for Development (APEID).

Objectives

The objectives of this sixth regional workshop on moral education were as follows:

- 1) to review the state of moral/religious/values education in the schools in Asia and the Pacific region;
- 2) to identify the relative role of social agencies such as the home, school, community and mass media in moulding children's value systems and behaviour; and
- 3) to identify common problems, issues and trends concerning moral/religious/values education at school level.

A New Decade of Moral Education

Participation

Participating in this Regional Workshop were eighteen participants from Australia, China, India, Indonesia, Japan, Malaysia, New Zealand, Papua New Guinea, Philippines, Republic of Korea, Singapore, Sri Lanka and Thailand as well as Dr. Leonardo de la Cruz, Head of the Asian Centre of Educational Innovation for Development (ACEID), Unesco Principal Regional Office for Asia and the Pacific, Bangkok. The participants present in this Regional Workshop were generally those who have direct responsibilities in relation to moral education in their respective countries.

The Inaugural Session

The inaugural session of the Workshop began with the opening address of Mr. Hiromitsu Takizawa, the Director General of the National Institute for Educational Research, Japan, followed by the welcoming address of Mr. Masayuki Inoue, the Planning Director of the Science and International Bureau of the Ministry of Education, Science and Culture, Japan. Dr. Leonardo de la Cruz, Head of the Asian Centre of Educational Innovation for Development (ACEID), Unesco also gave his welcoming address on behalf of Unesco. In his address, he mentioned the need to consider the impact of technological development upon humanistic, ethical, cultural and scientific values.

After the inaugural session, the officers of the Workshop were elected.

Officers of the Workshop

Chairperson:	Dr. Ran-soo Kim (Rep. of Korea)
Vice-Chairpersons:	Dr. H. B. N. Shetty (India) Miss Jenny Yong Sow Chun (Singapore)
Rapporteurs:	Mr. Kevin Bradburn (Australia) Dr. Fe A. Hidalgo (Philippines)

Immediately after the election of officers, the agenda and schedule of work were presented and adopted by the participants.

Organization and Workshop Process

The first two days of the workshop were devoted to the presentation of country reports addressing the three objectives of the workshop: a review of the state of moral/religious/values education in their respective countries, and the identification of the role of social agencies and common problems, issues and trends in moral education at the school level.

After the presentation of the country reports, Dr. Leonardo de la Cruz presented a paper which examined a range of issues in moral and values education. He also presented a number of options for consideration such as an emphasis on future orientation, exploring ideas of people outside education, evolving a well-defined conceptual framework on values education,

achieving balance across the cognitive, the affective and the action components of values education, the continuing education of parents, the use of indigenous teaching strategies and the analysis of these, the need for more rigorous studies on evaluation of short- and long-term effects of values education and the need for more applied and action research. Professor Anil Vidyalkar, who came as an observer and who had participated as chairperson in the workshop held ten years ago, also presented a paper on his observations relating to moral education. He said that he was encouraged by the greater emphasis now being given to moral education in the participating countries and the wider variety of direct and indirect moral education approaches now being used, but he recognized that progress in this field must necessarily be gradual.

The following sessions were devoted to group sessions on the synthesis and drafting of reports relevant to the current status of moral education and the role of social agencies. Two groups were formed to facilitate more interaction and deeper analysis of the reports. A plenary session followed these sessions to get feedback on the presentation from the other group members. Both group sessions were further enriched by the contributions of the participants to some emerging concerns relevant to the topics under consideration.

Then the problems and issues common to the participating countries were examined and eleven major problems were identified in the country reports. For a more thorough and systematic discussion of the problems and issues, the participants were regrouped into three discussion groups to analyze the problems, recommend viable strategies for solving the issues and problems and suggest the conditions needed for the successful implementation of the recommended strategies. These were further critically examined in a plenary session that followed the group discussions after which drafts of reports were finalized.

Subsequent chapters present the substantive output relevant to the achievement of the objectives set for this workshop on moral education in the Asian and the Pacific region.

A final draft report was presented at the concluding session of the workshop and was adopted with some modifications. The suggested modifications and corrections have been incorporated in this final report.

Chapter 2: Synthesis of Country Reports

Introduction

Following the presentation and discussion of all country reports by the participants, two working groups were formed to synthesize the information contained in the reports under two broad headings:

- 1) The Current State of Moral Education in Participating Countries
- 2) The Moral Influence of Social Agencies in Participating Countries

A. The Current State of Moral Education in Participating Countries

A representative of each of the participating countries was included in the working group to ensure that the information provided in each report was accurately interpreted. The working group synthesized the information about the current state of moral education within five categories:

- 1) Common Goals
- 2) Content: Moral Values
- 3) Methodology: Strategies, Approaches and Resources
- 4) Assessment and Evaluation
- 5) Teacher Education

1. Common Goals

The following six broad goals for moral education are being pursued to varying degrees within all the participating countries:

- A1: Development of the whole person including spiritual, social, physical, emotional, intellectual and moral dimensions.
- A2: Development of a sense of community which includes concern for individuals and groups.
- A3: Development of society which includes:
 - a) citizenship education and the promotion of democratic and cultural values; and
 - b) political awareness.
- A4: Development of national identity, loyalty and unity.
- A5: Development of understanding and concern for the global community
- B: Development of sensitivity and a discriminating response to moral issues related in all of the above goals. (A1 - A5)

Chapter 2: Synthesis of Country Reports

2. Content: Moral Values

In many of the participating countries, specific moral values are identified and promoted by school systems. A range of values which are fostered in most school systems were identified. These values are listed below, where their relationship to the six common goals of moral education is shown.

Values	G O A L S					
	Personal	Community	Society	National	Global	Response
	(A1)	(A2)	(A3)	(A4)	(A5)	to issues (B)
Spirituality	X	X				
Love	X	X				
Equity	X	X	X	X	X	X
Justice	X	X	X	X	X	X
Truth	X	X	X			
Freedom	X	X	X	X		
Modesty	X	X	X			
Tolerance	X	X	X			
Perseverance	X					
Self-esteem	X					
Self-reliance	X					
Compassion	X	X	X			
Responsibility	X	X	X	X		
Co-operation	X	X	X	X		
Concern for the environment	X	X	X	X	X	
Peaceful conflict resolution	X	X	X	X	X	X
Family harmony	X	X	X			
Respect for authority	X	X				
Loyalty	X	X	X	X		
Gratitude	X					
Generosity	X					
Self-discipline	X					
Courage	X	X				
Sportsmanship	X	X				
Punctuality	X					
Social responsibility	X	X	X	X		
Respect for parents	X	X	X			
Economic efficiency			X	X		
Valuing of cultural heritage		X	X	X		
Public spirit			X	X		
National pride				X		X
Global solidarity					X	
Concern for the international community					X	
Sense of right and wrong						X

3. Methodology

a) Strategies

Participants listed the teaching strategies used in moral education in their countries and, after examining areas of overlap and repetition the following list was accepted as a useful indication of the wide variety of strategies currently being implemented:

- ① values clarification, e.g. clarifying responses, rating scales
- ② value analysis, e.g. consequences chart, simulation games
- ③ value inquiry, e.g. forming value concepts
- ④ inculcation, e.g. teacher advocacy
- ⑤ social/moral actions, e.g. fund-raising projects for those in need
- ⑥ behaviour modification, e.g. reward and punishment
- ⑦ cultural transmission, e.g. biographies of great men and women
- ⑧ action learning, e.g. skills development, role play
- ⑨ moral development, e.g. moral dilemmas
- ⑩ values reflection, e.g. determining priorities, choosing life goals
- ⑪ union strategy, e.g. participation in community life
- ⑫ commitment strategy, e.g. individual expression
- ⑬ social interaction, e.g. co-operative learning
- ⑭ individual and collective reflective analysis, e.g. group discussions on value strengths and weaknesses
- ⑮ personal example, e.g. role modelling
- ⑯ values modification, e.g. cultural sanctions
- ⑰ community experience, e.g. positive, caring classroom environment
- ⑱ consideration, e.g. modelling, role play

b) Approaches

After a detailed discussion of the nature of these strategies and the extent to which they are being used in the participating countries, the working group assigned each strategy to a relevant broad approach to moral education as follows:

- (1) The cognitive-developmental approach to moral education:
Strategies: ① , ② , ③ , ⑨ , ⑩
- (2) The social/moral learning approach to moral education:
Strategies: ⑥ , ⑦ , ⑮ , ⑯ , ⑱
- (3) The psychoanalytic or affective approach to moral education:
Strategies: ④ , ⑫ , ⑭
- (4) The social/moral experience approach to moral education:
Strategies: ⑤ , ⑧ , ⑪ , ⑬ , ⑰

From the country reports and from this workshop, it appears that each

of the participating countries uses a variety of approaches to moral education, rather than relying entirely on one approach. Nevertheless, it is also apparent that some approaches are far more popular than others, as the following data indicate:

1. The cognitive-developmental approach is the main approach to moral education being used in seven of the thirteen participating countries. Five other countries indicated that the cognitive-developmental approach is one of two equally predominant approaches being used.
2. The social/moral learning approach is being used as the main moral education approach in one country, and it is one of two equally predominant approaches in three countries. In three other countries, however, where the cognitive-developmental approach is predominant the social/moral learning approach is used quite extensively in the lower and middle primary classes.
3. The psychoanalytic or affective approach is one of two equally predominant moral education approaches in two countries, and, it is used quite extensively in the secondary schools in one other country.
4. While it is not one of the main approaches to moral education in any country, the social/moral experience approach is being used quite extensively in one country, and it is fast gaining popularity, particularly in the secondary schools, in three other countries.

c) Resources

Resources as discussed here are the teaching-learning resources categorized as: 1) Teacher Resources; 2) Pupil Resources; and 3) Human Resources. To gain a clearer picture of the varying degrees in which these resources are used, a questionnaire was used wherein the participants indicated the importance and frequency of use on a scale of low, medium and high frequencies.

(1) Teacher resources

- teacher's guides/materials relevant to minimum requirement
- teacher-learning kits for primary and secondary schools
- source books and professional references
- primary sources such as Bibles, Koran (Al-Quran), Constitution, etc.

(2) Pupil/student resources

- textbooks
- student workbooks
- programmed instruction books
- modules
- units of work
- audio-visual materials
- biographies

A New Decade of Moral Education

(3) Other human resources

- resource persons (e.g. consultants, advisers)
- visiting resource persons, specialists
- models
- counsellors, guidance teachers, special education teacher, chaplains

In relation to the above resources, most participants recognize that they are available in their countries. Only two or three countries claim that certain resources such as teaching-learning kits, programmed instruction books, modules and units of work are not used or do not exist in their schools. The resources most used in terms of frequency or importance are textbooks, teachers' guides, units of work, source books and professional references and human resources. Audio-visual materials seem to be the least used materials in moral education. The human resources most commonly used are counsellors, guidance teachers and chaplains or religious advisers.

4. Assessment and Evaluation

The same form of questionnaire used to determine the extent to which the resources listed are being used across the region was also used in relation to the assessment and evaluation items listed below. An analysis of the questionnaire is provided below the listing.

(1) Assessment individual and/or group

- tests(written)
- observation schedules (formal/systematic informal/non-formal)
- interviews
- reports from home
- self-assessment and/or peer group assessment/clinical sessions
- school reports
- questionnaires, surveys, opinionnaires

(2) Programme evaluation (short- and long-term effects of programmes)

- Pre-implementation;
- Formative, including trialling; and
- Summative.

In the area of assessment and evaluation, relating to individual and group evaluations, there is a tendency to use all these forms of assessment and evaluation except for three countries that do not use written tests, two that do not use interviews and one that does not use questionnaires and self-assessment or peer group assessment. The most widely used methods are school reports, written tests and observation schedules, formal as well as non-formal/informal, in that order. Reports from home, interviews and opinionnaires or questionnaires and surveys are not used often.

In the evaluation of programmes, summative evaluations are the most commonly used indicated by a regularly high frequency among the workshop

participants. Formative evaluations are also frequently used and there is now a tendency to evaluate at the pre-implementation stage. There are two countries, however, that claim they do not use summative evaluations and one country that does not use pre-implementation or formative evaluations.

5. Teacher Education for Moral/Religious/Values Education

The participants were surveyed to determine the extent to which the teacher education activities listed below are being implemented across the region. The results of the survey are provided after the listing.

(1) Pre-service education

- integrated scholarship programmes
- special teacher training
- degree courses majoring/specializing in moral education
- accreditation in religious teaching education
- diploma in religious education
- certificates/diplomas/credits in moral education
- postgraduate degrees/diplomas specializing in moral education

(2) In-service education

- in-house training
- refresher courses
- workshops, seminars
- professional lectures, forum, etc.
- curriculum consultants/advisers
- modules and distance learning
- in-school supervision
- part-time tertiary diploma/courses/certificate
- teacher study groups
- professional moral education magazines, journals, newsletter
- teacher visits/observations

In the area of teacher education for moral/religious/values education, particularly at the pre-service level of education, the difference in the frequencies of those countries that have and do not have pre-service education does not seem to be significant. There is almost an equal number of those who have and do not have programmes in the areas indicated by the participants. Special teacher education of teachers in moral education seems to be the most frequently used. Degree courses majoring or specializing in moral education and certificates or diplomas in moral education are beginning to be recognized. Only a few countries indicated a medium frequency of postgraduate degrees or diplomas specializing in moral education.

In the in-service area of education, there seems to be a clear tendency to use generally all those activities listed under this area, except for modules and distance learning, teacher study groups and part-time tertiary diploma courses and certificates. There seems to be a dearth of professional magazines, journals and newsletters in moral education because while all countries, except one, recognize the use of these, the frequency of use is low. The same holds for refresher courses, professional lectures and forums.

A New Decade of Moral Education

In-house training and workshops and seminars are the most commonly used forms of in-service training.

B. The Moral Influence of Social Agencies in Participating Countries

The school, the family, the mass media, youth organizations, religious groups, social volunteer organizations, government ministries and private business organizations were considered by participants as social agencies which help to mould children's value systems and behaviour. A synthesis of participants' perception of the moral influence of these social agencies in participating countries follows.

1. The School

All countries recognize the importance of moral education in the school curriculum. In most countries, moral education is a specific subject taught during curriculum time with teachers assigned to teach the subject. In a few countries, moral education is not a separate subject. It is the responsibility of all teachers to promote moral values as and when the opportunity arises when they are teaching their respective subjects or when they are carrying out school activities.

Moral values are also promoted and indirectly taught in the hidden school curriculum in all participating countries. This is carried out during the school's extra-curricular activities (ECA), which include sporting and leisure activities. School assemblies, special school programmes and projects are also used to transmit moral values and attitudes to students.

All countries recognize the fact that teaching of moral values is the responsibility of all teachers in the school. A concern of some of the participants is the need for the teachers themselves to have a proper sense of moral values. They are important role models for the students, and the teachers' behaviour and attitude in the school convey important messages to the students. All countries stressed the importance of teachers' total involvement in and commitment to the teaching of moral values to students.

Participants also emphasized the need for a conducive school environment and strong support systems. In most of the countries, schools are attempting to create the required school climate and ethos to support the learning of values. This is being done through the formal school structures which include punishment and reward systems, the student leadership system, teacher-student interaction periods, ECA programmes and other school activities. In some countries, efforts have also been made to involve parents and the community in the moral education of students.

2. The Family

The family has the greatest potential to influence the moral values of students. However, in some of the participating countries, gradual changes to family structures, life styles and child rearing practices are leading to the family being less effective in teaching moral values. Among the concerns

raised by workshop participants are the replacement of the extended family by the nuclear family, the increasing number of single parent families arising from family breakdowns, inadequate attention given to children at home, and inadequate communication between parents and their children, particularly when both parents are working. At the other extreme, there are problems resulting from parents' over-indulgence of their children. All participating countries, to some extent, are trying to resolve these concerns. In one country, the "Children as Parents" programme involves children in subtly changing the behaviour and attitude of their parents. The "Parents School" in another country educates parents of the students in the school concerning how they ought to bring up their children. In yet another country, the school's "Meet the Parents" sessions establish rapport with parents and initiate a meaningful dialogue with them regarding the education of their children. In most of the countries, teachers also carry out home visits.

All participating countries firmly believe that the family should work in partnership with the school and are trying to arrest the tendency for families to abdicate their responsibilities in moral education. Participants felt that there should be more efforts made to reach out to parents to elicit their support in the moral education programmes operating in schools. Schools could also explore the type and level of values fostered in the home and develop a moral education programme to build upon what has already been learnt in the home.

3. Mass Media

Apart from the family, the mass media in its various forms in recent years, has become one of the major influences in the values of children and youth. In most countries, the mass media is making some useful contribution to moral education through popular television and radio programmes, and through newspaper and magazine articles on moral issues such as drug addiction, sexual harassment and racial discrimination. These are issues and subjects which otherwise may have not been discussed in the open with children, adolescents and their families.

In one country, a column is specially allocated in a newspaper for the promotion of values. In another country, media have been explored to show good role models of policemen, public servants, achievers and outstanding leaders. Other examples from participating countries include efforts to promote national identity and Asian values through locally produced television programmes and the presentation of annual rewards to mass media products which most effectively support moral education.

Nevertheless, these efforts in the mass media tend to be negated by the numerous programmes, articles and reports on violence, sex, undesirable life styles and attitudes. Although their intensity and gravity vary from country to country, in view of the far-reaching and undisputed influence particularly upon the young, mass media groups should re-examine their social and moral responsibilities in character development and adopt a more supportive role in promoting moral values.

A New Decade of Moral Education

4. Youth Organizations

It is generally recognized that youth organizations play an active role in moral education in most of the participating countries. The wide range of social, cultural, recreational and educational activities provided, cater not only to the diverse needs and interests of youth, but also provide opportunities for them to experience and put into practice acquired moral values.

In one of the participating country, youth organizations and youth houses cultivate socialization, autonomy, solidarity, self-discipline, cooperation, friendship and social service. In another country, the National Youth Council caters for youth who have left the school system. Other examples of moral initiatives to support young people in the region include the exploration of ways to co-ordinate the efforts of youth organizations in moral crusades and in the moral recovery programmes; the scouting and guiding movements and youth organizations like Police - Citizens Youth Clubs; an In-mate and Out-mate Prisoners Programme to caution the youth on the need for sound moral behaviour; cultural, social and leisure centres; a Youth Wing in all the Community Centres in main housing estates; the provision of work-oriented activities for adolescents; and a number of student organizations at the school level.

5. Religious Groups

In most countries religious organizations not only conduct activities to promote the teachings of their religion but also have activities to meet the needs of the youth. In one country religious organizations also employ youth workers to interact with and guide young people facing problems such as unemployment, suicidal tendencies and drug abuse.

There appears to be a trend in some countries towards globalism in religion, as exemplified by efforts to learn about other religions. This should contribute immensely towards the promotion of religious tolerance.

A concern raised by some of the participants is that with the emphasis on critical thinking in the schools, there is a tendency among some young people to be less prepared to accept and follow some of the teachings of their own religion.

6. Social Volunteer Organizations

In most of the participating countries social voluntary organizations (SVO's) play an important role in the character formation of the young. Examples of their activities in various countries include assistance to rural youth; promoting self-reliance and living conditions in villages; promoting the welfare of hill tribes; and assisting students with school problems. In most countries, there are also philanthropic organizations whose objectives include programmes to help and guide young people.

International organizations in most of the participating countries have reasonable resources and expertise which could be channeled into programmes and activities directed towards moral education and character building of the

young.

7. Government Ministries/Agencies with Specific Responsibilities to Cater for the Moral Development and Education of the Youth

The existence and importance of government ministries/agencies other than the ministry/department of education in most of the participating countries cannot be overlooked.

It was generally felt that ministries and agencies could be more active or supportive in promoting moral education. They could spearhead programmes and activities, make comprehensive studies to identify needs and gaps and provide the required resources and personnel to ensure proper and effective implementation of these activities. Rather than duplicate work already carried out by other agencies with regards to moral education of young people, these ministries could consider reaching out to different target groups.

Chapter 3: Analysis of Problems and Issues

Introduction

The working group examined the major problems and issues described in the country reports and categorized them into the following eight broad problem areas. For each of them, specific issues were identified, and they were presented at the plenary sessions for discussion.

Problems and Issues

* Theoretical Framework for Moral Education

- need for a consistent and comprehensive theoretical framework

* Approaches Used in Moral Education

- as a specific subject in the curriculum
- integrated across subjects
- as a specific subject in the curriculum and integrated across subjects
- non-formal school programmes such as extra-curricular activities and school projects, school assemblies, campaigns, school discipline, reward systems, etc.
- teacher-parent interaction
- teacher-pupil interaction

* Methodology

- teacher-centred methods: boring lessons
- moralizing, preaching, indoctrination
- using the latest, but sometimes inappropriate, methods
- inadequate reflection on and evaluation of effectiveness of methods used
- using pupil-centred methods when class size is large

* Teachers

- status of teachers
- training of teachers
- attitude of teachers towards moral education - overloaded curriculum
- identification of suitable teachers for moral education
- teachers as role models

* Assessment and Evaluation

- methods of evaluation
- high dependence on paper-pencil tests
- subjectivity of evaluation
- reporting of evaluation

Chapter 3: Analysis of Problems and Issues

* Status of Moral Education as compared with Other Subjects in the Curriculum

* The School Environment

- total involvement of school community
- school climate/ethos
- support structures

* Research and Development

- lack of research
- impact studies and cost effectiveness studies on methods, approaches and evaluation strategies
- impact studies on contribution of social agencies
- analysis of values which need to be re-oriented so that values are consistent with development trends - in view of the rapid scientific and technological advances and economic development

At the plenary session, three other problem areas were identified and recommended for discussion. These were:

* Political Commitment and Support of Society

* Instructional Resource Materials

* The Impact of Society on Values

These eleven problem areas were accepted by all participants as requiring attention. A procedure was adopted to ensure that there would be in-depth discussion and analysis of each of them. In view of the limited time available for discussion, it was decided that the participants be divided into three working groups, B1, B2 and B3 (the List of Group Members is in Appendix 2), and each group was assigned specific problem areas to discuss. This arrangement was facilitated by the fact that some of the problem areas were related and could be grouped into three broad areas as well.

Group B1: Theoretical Framework for Moral Education; Political Commitment; Impact of Society on Values

Group B2: Approaches Used in Moral Education; Methodology; Assessment and Evaluation; Research and Development

Group B3: Teachers; Status of Moral Education as Compared with Other Subjects in the Curriculum; The School Environment; Instructional Resource Materials

The working groups were assigned the responsibility of analyzing their respective problem areas and suggesting feasible strategies which could be adopted to overcome them.

Observations and recommendations of the three working groups were presented subsequently at the plenary session. Contributions and suggestions of the participants at the plenary session have been incorporated into the

An New Decade of Moral Education

final reports of the three working groups which are in the following section of this chapter.

1. Theoretical Framework for Moral Education

a) Observations

1. An analysis of the information provided by the workshop participants reveals that in the various countries one or more of the following problems are apparent:

- the goals of moral education are defined narrowly;
- the content of moral education (i.e. the moral values to be promoted) is not always consistent with the stated goals;
- the moral education approaches being used are not comprehensive enough to address all of the stated goals and/or all of the moral values; and
- the assessment strategies and evaluation procedures being used are not comprehensive enough to address all of the stated goals.

2. The analysis also reveals that there are several moral education goals and moral values which all countries are seeking to address. These goals and values, participants believe, could provide a suitable basis for the development of a sound theoretical framework for moral education in the Asian and Pacific Region.

b) Strategies recommended to address the problems

1. A set of common goals for moral education in the region could be developed. This could lead to greater sharing of information about teaching approaches and materials and evaluation ideas which would be consistent with these goals. The exchange of teaching resources could also occur between those countries endeavouring to achieve the goals in similar educational, social and political contexts.

As a starting point for establishing a set of common moral education goals, workshop participants arrived at the following concept of a "morally educated person":

"A morally educated person:

- is able to communicate and co-operate effectively with others;
- has internalized moral values;
- is actively committed to these values;
- is able to make moral judgments based on these moral values;
- is sensitive to the needs of others;
- has an understanding of moral issues;
- is able and willing to take effective moral action."

Chapter 3: Analysis of Problems and Issues

2. A core of common moral values could be established in the region. This would be necessary to a consistent interpretation of a "morally educated person". It could also further facilitate the exchange of ideas and resources, since the content as well as the goals of moral education programmes would be the same across the region.

The following core of moral values was accepted by workshop participants as a useful basis for further deliberations in the participating countries:

- caring for others, including family and community members;
- concern for the welfare of the society, the nation and the international community;
- concern for the environment;
- concern for cultural heritage;
- self-esteem and self-reliance;
- social responsibility;
- spirituality;
- peaceful conflict resolution;
- equity;
- justice;
- truth; and
- freedom.

The first moral value listed, "caring for others" could be seen as the overriding, universal value in relation to the resolution of moral issues.

In addition to these twelve "core values", the following five "instrumental values" were also identified:

- perseverance;
- courage;
- co-operation;
- a sense of right and wrong; and
- forgiveness.

These values were seen as necessary to the achievement of the core values.

2. Political Commitment

a) Observations

1. There is a lack of recognition and commitment by some governments to promoting moral education.
2. There is a lack of co-ordination in promoting moral education within the several departments of governments in some countries.
3. There are few government campaigns organized around moral issues.

An New Decade of Moral Education

b) Strategies recommended to address the problems

1. Government campaigns against smoking and the campaigns addressing environmental issues have been very successful in some countries. Similar campaigns are needed to address vital moral issues (e.g. vandalism, street violence, child abuse).
2. Co-ordination of the initiatives of various government departments is necessary to provide the most effective campaigns. Commitment must come from the Prime Minister/Premier/President level.

3. Impact of Society on Values

a) Observations

In varying degrees in the participating countries, the following trends are emerging:

1. Increasingly, family structures are breaking down. There is a rapidly increasing number of single-parent families. Some children are given insufficient care and supervision. Others are over-indulged and over-protected. The generation gap continues to widen. Many parents' expectations of their children's academic performance are unrealistic, placing too much pressure on them. Increasingly the level of moral influence of parents is declining, fewer parents are providing an appropriate moral example for their children.
2. Peer groups often exert tremendous pressure on their members to conform, and because individual children and adolescents lack a strong commitment to personal values, they are unwilling to take independent action.
3. The mass media in some countries are controlled by commercial interests and have few moral-education-related programmes, columns, etc. Examples of sexual and violent behaviour are prevalent in the media of many countries, and a danger is that young people may become desensitized to such behaviour.
4. Social and religious organizations find themselves competing for young members. In many countries, sporting clubs which emphasize leisure-related values, are increasing their membership at the expense of more morally-oriented youth clubs. Few resources are provided by large national and international community-service organizations to promote moral education in schools and in the community. By contrast, large sporting organizations in some countries supply schools and local sporting clubs with finance and equipment to promote their particular codes.
5. In some countries, economic development is not keeping pace with population growth and this leads to a variety of social and moral problems which are exacerbated by population movement to urban areas.

b) Strategies recommended to address the problems

1. The "extended family" concept could be promoted. For example, in one country, housing priority is given to three-generation families. In another

country, religious and community organizations are bringing together children whose grandparents do not live nearby and grandparents whose grandchildren do not live nearby, thus creating "honorary grandparents" who can provide wider family support. In a third country, inter-generational mutual support programmes are practised in many areas. Schools could do more to promote parent education. They can also increase the amount of time given to social interaction before and after formal school hours to help compensate for the lack of social interaction in many families. "Family grouping" within school classes (e.g. a class of children aged 5, 6, 7 and 8) has also been an effective way of compensating for the lack of family responsibilities. In this system older children are given some responsibility to supervise and help younger children. Similarly "peer support groups" have been established in some secondary schools in two countries. All students - girls and boys - in secondary schools need to learn how to be effective caregivers and parents. This can be achieved through Personal Development courses, Home Economics courses, Health Education courses, etc. More emphasis could be placed on social and moral achievements of students - not just academic achievement - in many countries.

2. To lessen the influence of peer groups, schools could give much greater emphasis to the development of students' self-esteem, self-reliance and sense of individual responsibility.

3. The mass media could be encouraged to promote moral education by providing awards from government or non-government moral agencies for the best programmes in this field. Research studies on the influence of the mass media on children and adolescents need to be undertaken. The findings of completed research need to be examined and, when appropriate, publicized. Television programmes should be rated according to their suitability for children and adolescents and the ratings should be advertised. This happens in some, but not all, countries in the region. Children and adolescents need to develop the capacity to become discerning television viewers.

4. Social and religious organizations could be encouraged to set goals for moral education and to evaluate the achievement of these goals. Large national and international community-service organizations could be encouraged to provide financial and other resources to promote moral education in schools and community youth groups.

5. Family planning campaigns may be useful in countries where there are social and moral problems related to over-population.

4. On Approaches Used in Moral Education

a) Observations

1. There is a general tendency for countries in Asia and the Pacific to treat moral education as a specific subject in the curriculum and to integrate it as well, particularly in social studies and civics but also in other subjects, like science and mathematics, in primary/elementary and secondary schools. However, problems arise when there is a heterogeneity of religions, languages and ethnic or cultural communities within the society.

An New Decade of Moral Education

2. In relation to required rituals such as flag raising ceremonies, there seems to be a mixed reaction. Some consider these ceremonies generally desirable activities because they can promote values related to loyalty to the country, for example. Others feel that such ceremonies may become almost meaningless rituals, especially when instituted daily.
3. Other activities, including assemblies and extra-curricular activities are generally considered desirable in promoting civic/moral values.
4. Teacher-parent-student regular interactions are generally considered desirable in most countries, but problems arise when parents claim they do not have enough time to spare, when parents are not given enough opportunities to communicate with the teachers, when parents are unable to communicate, or when parents choose not to become involved.

b) Strategies recommended to remedy the problems or issues

1. Provide other options to accommodate other religions, other language groups or differentiated curricular arrangements, and a variety of other activities for different groups to engage in. This can reduce inter-cultural, inter-ethnic, and inter-religious tensions within the society.
2. Religious ceremonies and other rituals can be re-examined to determine ways in which they can be made more meaningful for students. Other alternatives such as tape-recorded songs of the ceremonies, VTR's and other arrangements may be used to vary the ceremonies so that these do not become meaningless exercises.
3. Extra-curricular activities when done in excess can overload students' activities. Students may be consulted and extra activities may be planned and synchronized with regular classroom activities. In this way proper adjustments can be made. There is a need to do research on the effectiveness of such activities.
4. Where parents find difficulty making arrangements for direct interaction with teachers, other communication avenues or lines should be established such as correspondence, telephones and home visits of teachers so that communication lines are open whenever needed. It is necessary that teachers in the school make the first move to open these communication lines.

c) Conditions needed in the implementation of these strategies

In all of these recommended strategies, there should be consultative participation. Those directly involved in any planned change or in the introduction of new arrangements should always be consulted with and possibly involved in planning whenever necessary to make them feel part of the planned change. They are then more likely to be committed to bringing about the change.

5. Methodology

a) Observations

1. Some classroom practices are still highly teacher-centred using the traditional methods of moralizing and preaching to the point of indoctrination. On the other hand, it is difficult to implement student-centred methods when class sizes are large; for example, as large as 65. It is generally recognized by most members in this workshops that teacher-centred methods are no longer effective as the major approach for moral education and that moralizing may negate the values we want to develop.
2. There is a tendency to use the latest methods even if these are not necessarily effective. Some of these methods do not match the nature of the cultural psyche of the learners. There is a need to explore more viable strategies that are more student-centred and enquiry-oriented so that learners can have more time to process situations and make their autonomous decisions, as in the values clarification approach.
3. There is a growing use of the more reflective-analytical types of teaching-learning activities and/or the social/moral experience approach in some countries. How effective these are remains to be determined.

b) Strategies recommended to remedy the problems

1. To explore more student-centred teaching-learning situations, some of the more specific suggestions found viable by the participants follow:

- utilize VTR programmes;
- encourage buzz sessions;
- use resource persons from the community for greater variety;
- use newspaper issues for student-initiated discussions;
- let students read, don't preach;
- let students share their readings, their feelings relevant to biographies, lives of achievers, success stories of men and women in the community, and role models;
- use the "cooperative learning communities" approach where learners help one another within:
 - (a) the inter-active community;
 - (b) the co-operative community; and
 - (c) the autonomous community.

(This is a sequence of community-living experiences that students move through from junior primary to senior secondary classes.)

- explore the use of the "buddy approach" where students are organized into partners to each take care of the other so that no one is left out - a kind of helping relationship in their daily class/school activities;
- use poetry, stories and songs to convey value messages - these have been found effective because they appeal to the feelings, and because they are enjoyable activities;

An New Decade of Moral Education

- use the "open education approach" where the learning situations are varied and classrooms are used as laboratories;
 - emphasize the development of the affective dimension before introducing of cognitive learning activities. Teachers should make sure that rapport is well established, team-building is occurring and harmonious relationships exist within a group of learners before any cognitive activities are carried out. Only then can openness, trust, confidence and self-esteem contribute to cognition.
2. Explore the use of indigenous teaching approaches that appeal to specific types of learners. A regular exchange of ideas among classroom teachers within schools in the Asian-Pacific region on new approaches or methods found effective for specific learners can be established through a regular newsletter.
3. Explore the existing practices on the reflective-analysis types of learning activities, and transfer these within classroom situations; for example, creating hypothetical island communities, envisaging the relationships that exist among the people who live in that island community, and imagining what is needed to bring about such a situation.

c) Conditions in the implementation of these strategies

A lot of creative thinking needed by teachers can be helped by professional reading, liaising with university-based theoreticians and consulting relevant literature, magazines, journals, source books and other references.

6. Assessment and Evaluation

a) Observations

1. There is a general feeling that the evaluation of the short- and long-term effects of moral education is not adequate. This is attributed to the methods of assessment and evaluation used, the subjectivity of evaluation, the high dependence on paper and pencil tests and problems of validity and reliability of instruments.
2. There are difficulties in reporting moral education assessments to parents, particularly when quantitative marks are used.

b) Strategies recommended for the solution of the problems/issues

1. Reduce the high dependence on paper and pencil tests by the use of cumulative records and the use of a variety of methods of evaluation. To minimize subjectivity, use a wide range of instruments for evaluation. Student profiling in consultation with other teachers has been found useful. Parent questionnaires may be used. Behaviour indicators to evaluate paper and pencil tests are used. A variety of other evaluation methods such as the following are also used:

Chapter 3: Analysis of Problems and Issues

- a scheme for self-diagnosis of the learner;
- visits of teachers to students' homes; and
- the use of clinical approaches.

2. Qualitative statements in reporting to parents are more useful and meaningful for the parents than quantitative marks, and qualitative statements are encouraged.

c) Conditions needed in the implementation of recommend strategies

It is suggested that parents and teachers should participate in evaluating and that teachers should provide a cumulative profile of students' achievements which should be professionally handled.

There should be a regular exchange of evaluation instruments designed, not only within schools in a country, but between countries in the region. In this way existing evaluation instruments can be continuously improved across the region. This has been started in this workshop. We hope to continue this exchange of instruments and ideas for more effective assessment and evaluation of moral education.

7. Research and Development

a) Observations

1. There are mixed observations on the state of research on moral education. Some feel that there is a need for research in this field. Some research exists, but findings are not properly disseminated to the end-users. There is a common recognition, however, of the need to undertake research in the following priority areas of moral education:

- teacher effectiveness;
- effective teaching strategies in moral education;
- effective strategies for a specific culture of learners or a specific type of learner;
- longitudinal studies on the impact and effectiveness of moral education programmes;
- effectiveness of textbooks and other instructional materials - print as well as non-print;
- impact studies on effects of social agencies in the development and reinforcement of values;
- studies on values consistent with technological and economic development; and
- research on identification of common core values across religions and cultures, to promote international understanding and tolerance.

2. There is a need for more teacher-initiated research as well as corresponding incentives for research undertaken.

An New Decade of Moral Education

b) Strategies recommended for the solution of the problems/issues

1. Establish or build linkages with schools, educators, government, social leaders, people outside education and other agencies in undertaking research to elicit material as well as human resources to support and reinforce moral education research as a priority.

To regularly disseminate information on research results, particularly to the end-users, establish a research clearinghouse, and regularly disseminate research results through symposiums, colloquiums, round-table discussions and t-sessions or other small study groups.

2. Encourage more action research on the part of teachers by either doing this in consultation with university experts or in collaboration with them.

3. Provide research incentives in the form of merit and credit schemes; for example, units earned towards a higher degree, points toward promotion, travel grants to other countries, salary increases or increments or more government grants for research studies.

4. Build the research capacity of teachers by forming committees or councils composed of government and non-government agencies.

5. Educate or inform parents on the results of research.

6. Encourage students straight from college or university to undertake research, especially action research, as a requirement in their first year of teaching. This already happens in one participating country.

c) Conditions needed for implementation

All of these recommended strategies should be as collaborative, consultative and participative as possible in order to elicit support and co-operation from all the relevant agencies.

8. Teachers - Status, Attitudes and Training

Status

a) Observations

Some of the countries in Asian and Pacific region have not seriously devoted their attention to improving the status of teachers despite the pivotal role teachers play in social transformation. In the commercial world of today, social status is equated with the salary one draws, and here the status of teachers has suffered. Even though teachers are not given adequate status in urban areas, they are still held in high esteem in rural areas.

Low salaries provided for teachers is a serious problem affecting the teaching profession. Young men and women are attracted more toward business and industry because of better salaries and benefits offered. Even though

Chapter 3: Analysis of Problems and Issues

the countries of the region are trying their best to improve the salary structure of teachers, more remains to be done.

b) Strategies recommended for the solution of the problems/issues

National recognition to outstanding teachers every year is given in some countries to improve the status of teachers. Celebrating a selected day as "Teachers' Day", as is being done in some countries, may also help to improve status.

There should also be fringe benefits like study leave, provision for higher education, and in-service training facilities for teachers to improve their status. Status can also be improved as a result of greater professionalism among teachers. This can be achieved by exposing them to better training facilities and providing greater access to higher learning.

Attitudes

a) Observations

Teachers generally appear to have a positive attitude toward moral values and moral education. It seems that they are not against teaching moral education, but that they are not happy to handle the subject if it becomes too demanding. Integrating moral education programmes with subjects like social studies and literature may prove totally inadequate unless the subject teachers are motivated to handle such programmes effectively.

b) Strategies recommended for the solution of the problems/issues

Frequent in-service training can help to change the attitude of teachers. Attitudinal change is a must if moral education is to succeed. It is uncertain as to whether we should have a separate teacher to handle moral education or build it into the syllabuses prescribed for other subjects. It is generally agreed that moral education is the collective responsibility of all the teachers in a school, and hence all the teachers must be given the necessary training. It may not be feasible in all countries to appoint a separate teacher because of resource constraints.

Training

a) Observations

The training available for teachers of moral education in some countries is not adequate enough to meet the challenges of the subject. Even though pre-service training is imparted to almost all the teachers before they join the profession, it is doubtful whether teacher education programmes have all the ingredients needed to make young people capable of teaching moral education effectively.

An New Decade of Moral Education

b) Strategies recommended for the solution of the problems/issues

It is generally agreed that all teachers must be trained to handle moral education either as part of the syllabuses of selected subjects or as a separate subject. Apart from pre-service training there must be a periodic arrangement for in-service training. The facilities available in some of the countries for in-service training need to be improved. School-based efforts in the area of in-service training deserve a special mention.

9. Status of Moral Education as Compared with Other Subjects in the Curriculum

a) Observations

Even though moral education is essential for the total personal development of students, the importance given to the subject, as compared to other subjects like mathematics and science, is not encouraging. Things are made worse when there is no evaluation of the subject in some countries in the region. It is, therefore, not surprising that in many secondary schools the periods set aside for moral education are being used to fill in the short-fall of the teaching of other subjects, using the excuse that they are more important for the students in their scholastic advancement than moral education. Students are either not tested or, even when they are tested, the results of the tests are disregarded.

b) Strategies recommended for the solution of the problems/issues

This aspect of moral education needs immediate attention. One country has adopted the subject of moral education for the secondary school performance examination for the purposes of higher education and employment opportunities.

10. The School Environment

a) Observations

A caring school environment can be an influential factor in moulding the character of students. The involvement of the community and its active participation in the functioning of schools will also make a positive contribution. Unfortunately, this climate is the exception rather than the rule. In one country, for example, nearly one third of the schools are still managed by single teachers and more than half the number have few infrastructures like buildings and teaching-learning materials. The position is happily different in many countries where the population and/or the size of the country are smaller.

b) Strategies recommended for the solution of the problems/issues

Frequent community interaction with the schools can go a long way towards improving the environment. Formation of parent-teacher associations

for each school, where they are not available at present, can be a positive measure to improve the environment of the schools. These associations have proved a great asset in improving the performance of the schools.

11. Instructional Resource Materials

a) Observations

1. In some countries in the region there are few, if any, instructional materials for moral education. Without syllabuses, textbooks, teachers' guides, pupils' workbooks or learning kits the quality of moral education inevitably suffers. In other countries, however, the situation continues to improve. One country has widely introduced multi-media kits which use the latest technology to engage students in moral education processes. The same country has developed a comprehensive teachers' handbook.

2. Another problem affecting the teaching of moral education in some countries is the lack of adequate source materials and reference books. Publishers have been slow to produce print materials for moral education.

b) Strategies recommended for the solution of the problems/issues

1. Higher priority should be given by social, religious and government agencies to the provision of moral education instructional materials.

2. Publishers and other agencies should be encouraged to produce books covering moral themes which are relevant to curriculum parameters.

3. National radio and television programmes should be encouraged to set aside segments in which moral issues can be examined. Television could play a significant role in moral education but in some countries schools cannot afford to purchase television sets.

Chapter 4: Conclusions and Recommendations

At this, the sixth Regional Workshop on Moral Education in the Asian and Pacific region, organized by NIER, Japan in collaboration with Unesco, Bangkok, participants drawn from thirteen countries shared their perceptions of:

- the current state of moral education in each country;
- the moral influence of social agencies in each country; and
- problems and issues affecting moral education in each country.

This information was carefully analyzed and synthesized by participants who identified a number of common practices and addressed a range of common concerns. Chapters 2 and 3 of this report contain all of the specific conclusions reached and recommendations made by workshop participants. A number of more general conclusions and recommendations are given below

General Conclusions

1. The Current State of Moral Education in Participating Countries

Each of the participating countries has clearly defined goals for moral education and most countries have established a set of core values which are actively promoted in primary/elementary and secondary schools. Because the goals and values of the participating countries are remarkably similar, a preliminary attempt to define common goals for moral education (i.e. the concept of a 'morally educated person') and a common core of moral values for the Asian and Pacific region has been made.

A variety of moral education strategies is used in every participating country and the cognitive-developmental approach used in conjunction with other approaches, is widely accepted. Recently, more emphasis has been given in some countries to involving students in social/moral experience projects.

Particular attention needs to be given to the development of suitable teaching resources, assessment and evaluation procedures and teacher education provisions during the next decade. These were identified by most participating countries as problem areas where support is most needed.

2. The Moral Influence of Social Agencies in Participating Countries

In all of the participating countries, the family continues to exert the greatest moral influence on young people. With the increasing incidence of structural changes in families, parents in many cases are looking for support from other social agencies such as the school. It is vital that moral education programmes in schools acknowledge and support moral education provided within families.

Other social agencies have more potential to expect a moral influence on young people than is currently being achieved. Participants saw the need

for well-organized campaigns directed towards making these agencies more aware of that potential.

3. Problems and Issues Affecting Moral Education in Participating Countries

Most of the problems and issues identified by participating countries were very practical, being related to the availability of resources, class sizes, school environment, teaching methods and assessment procedures. Other concerns were related to the status of moral education, the impact of government and society and the urgent need for research and development.

These problems and issues are addressed through the specific strategies included in Chapter 3 of this report and in the general recommendations which now follow.

General Recommendations

1. Periodic Regional Workshops

It is recognized that the series of regional activities/workshops on moral education in Asia and the Pacific organized by NIER in the 1970's and 1980's has served as an effective catalyst in the development of systematic and comprehensive moral education programmes in the participating countries of the region.

The participants of the 1990 Regional Workshop on Moral Education in Asia and the Pacific strongly recommend that NIER be urged to continue organizing periodically (e.g. every three to five years) similar regional workshops to keep the momentum of moral education going.

It is further recommended that in preparation for the next regional workshop a region-wide survey be made to inter alia identify problems and issues in various aspects of moral education, e.g. goals, key concepts, approaches, methodologies, resource materials, teacher training, research and evaluation, etc. It is suggested that NIER in collaboration with Unesco, in general, and the Asian Centre of Educational Innovation for Development (ACEID), in the Unesco Principal Regional Office for Asia and the Pacific (PROAP), in particular, and in co-operation with selected APEID Associated Centres, develop a survey/research instrument to be used for that purpose.

Furthermore, it is recommended that participation in the subsequent regional workshops be widened to include most, if not all, Unesco Member States in the region.

2. Research in Moral Education

It is duly recognized that research is crucial to enlightened decision-making. NIER has done much outstanding research in education.

It is recommended that UNESCO and NIER provide technical and funding

a New Decade of Moral Education

support to Member States in Asia and the Pacific to conduct research in various aspects of moral education, including the research areas which were identified in this Regional Workshop on Moral Education, such as the following:

- 1) Longitudinal studies on the impact of moral education programmes.
- 2) Research on the impact of social agencies (e.g. mass media, youth organizations, religious organizations, etc.) on the development of values.
- 3) Research on the identification of common core values, cutting across cultures, religions, and nations, to promote international understanding and peace within and among nations of the Asian and Pacific region.
- 4) Study of the relative cost-effectiveness of alternative methods of teaching moral education.
- 5) Synthesis and analysis of moral education research findings from studies in countries within the Asian and Pacific region and comparison of the research methods used in these studies.

3. Recognition of the Importance of Moral Education

The participation of thirteen countries in the Asian and Pacific region at the 1990 Moral Education Workshop attests to the growing awareness within the region of the important contribution that effective moral education programmes can make to the quality of life in each country.

It is recommended that all countries in the Asian and Pacific region be invited to recognize the importance of moral education in the curriculum by assigning priority to the development of effective moral education programmes and support materials for use in primary and secondary schools.

4. A Communication Network of Workshop Participants

Participants at the 1990 Regional Workshop on Moral Education have made a firm commitment to improve the quality of moral education practices in the Asian and Pacific region. Without exception, they have relished the opportunity to exchange information and ideas with their international colleagues, who have similar interests, concerns and responsibilities as their own.

Having gained so much valuable information and so many useful insights from each other during the workshop, participants believe that this kind of communication needs to be continued on a regular basis.

It is therefore recommended that a formal moral education communication network be established in the Asian and Pacific region so that workshop participants and the countries they represent can continue to gain fresh and valuable insights from one another.

Appendix 1: LIST OF PARTICIPANTS

Participants

Australia	Mr. Kevin Bradburn Acting Chief Education Officer Studies Directorate N.S.W. Department of Education P. O. Box A242 Sydney South, NSW 2000
China	Mrs. Ji Junshi Deputy Director Basic Education Department State Education Commission Beijing
China	Mr. Guo Jianping Section Chief of Basic Education Division Policy Making and Legislation Department State Education Commission Beijing
India	Dr. H. B. N. Shetty Secretary to Government Education Department Government of Tamil Nadu Fort St. George Madras - 600 009
Indonesia	Prof. Kosasih Djahiri Lecturer and Chairman of the Laboratory of PPMP (Pancasila Moral Education) Institute of Teacher Training and Education (IKIP) Jl. Dr. Setia Budi No. 229 Bandung
Japan	Mr. Miharu Kajita Chief Section for Social Education Department of Lifelong Learning National Institute for Educational Research (NIER) 6-5-22 Shimomeguro, Meguro-ku Tokyo
Malaysia	Mr. Taslim bin Sarbini Assistant Director School Division Ministry of Education Level 5, Block J 'South' Damansara Town Centre 50604 Kuala Lumpur

A New Decade of Moral Education

- | | |
|------------------|---|
| Malaysia | Mr. Husin Osman
Curriculum Officer
Curriculum Development Centre
Ministry of Education
Pesiaran Duta Off Jalan Duta
50605 Kuala Lumpur |
| New Zealand | Ms. Marie Greenwood
General Secretary
Churches Education Commission
P. O. Box 27-364
Wellington |
| Papua New Guinea | Mr. Fabian Mokulabeta
Curriculum Extension Officer
Department of Education
Private Mail Bag
P. S. A. Haus, Post Office
Boroko |
| Philippines | Dr. Fe A. Hidalgo
Human Resource Management Officer
and Values Education Coordinator
Human Resource Development Service
Department of Education, Culture and Sports
Palacio del Gobernador, Intramuros
Manila |
| Philippines | Ms. Realina A. Estrella
Education Supervisor
Higher Education Division
Department of Education, Culture and Sports
DECS, Region X
Cagayan de Oro City |
| Rep. of Korea | Dr. Ran-soo Kim
Professor of Education
College of Education
Yonsei University
134 ShinChon-dong, Sodaemoon-ku
Seoul |
| Singapore | Miss Jenny Yong Sow Chun
Deputy Director
Humanities and Aesthetics Branch
Curriculum Planning Division
Ministry of Education
7th Floor, Environment Building
40 Scotts Road
Singapore 0922 |

Appendix 1: List of Participants

Singapore	Mr. Ho Soo Guang Project Director Good Citizens (Chinese) Project Team Curriculum Development Institute of Singapore (CDIS) 465E Bukit Timah Road Singapore 1025
Sri Lanka	Mr. Ahangama Gamage Piyasena Gunaratne Principal Ananda College Colombo 10
Thailand	Mr. Akom Chantasoonporn Head of Supervisory Unit Department of General Education Ministry of Education Bangkok 10300
Thailand	Miss Wanida Thanasupanuvech Head of Department of Philosophy and Religion Suan Dusit Teachers College Dusit, Bangkok 10300
Unesco	Dr. Leonardo de la Cruz Head Asian Centre of Educational Innovation for Development (ACEID) Unesco Principal Regional Office for Asia and the Pacific P. O. Box 967 Prakanong Post Office Bangkok 10110 Thailand

Observer

Prof. Anil Vidyalkar
Ex-Professor
National Council of Educational Research
and Training (NCERT)
New Delhi
India

NIER Secretariat

Mr. Hiromitsu Takizawa Director General

Mr. Shigeo Kojima Deputy Director General

Mr. Takehiko Tezuka Director
Department of International Education

A New Decade of Moral Education

Mr. Toshio Kanaya	Chief Section for International Co-operation in Education Department of International Education
Mr. Nobuya Higuchi	Chief Section for International Co-operation in Research Department of International Education
Mr. Ryo Watanabe	Senior Researcher Section for International Co-operation in Education Department of International Education

Appendix 2: List of Group Members

A: Synthesis of Country Reports

Group A1: The Current State of Moral Education

Mr. Kevin Bradburn (Australia)
Mrs. Ji Junshi (China)
Mr. Guo Jianping (China)
Dr. H. B. N. Shetty (India)
Prof. Kosasih Djahiri (Indonesia)
Mr. Miharu Kajita (Japan)
Mr. Husin Osman (Malaysia)
Ms. Marie Greenwood (New Zealand)
Mr. Fabian Mokulabeta (Papua New Guinea)
Dr. Fe A. Hidalgo (Philippines)
Dr. Ran-soo Kim (Republic of Korea)
Mr. Ho Soo Guang (Singapore)
Mr. A. P. Gunaratne (Sri Lanka)
Mr. Akom Chantasontorn (Thailand)

Group A2: The Moral Influence of Social Agencies and Identification of Problems and Issues

Mr. Taslim bin Sarbini (Malaysia)
Ms. Realina A. Estrella (Philippines)
Miss Jenny Yong Sow Chun (Singapore)
Miss Wanida Thanasupanuvech (Thailand)
Dr. Leonardo de la Cruz (Unesco)

A New Decade of Moral Education

B: Analysis of Problems and Issues

Group B1: Theoretical Framework for Moral Education; Political Commitment; Impact of Society on Values

Mr. Kevin Bradburn (Australia)
Mr. Miharū Kajita (Japan)
Mr. Husin Osman (Malaysia)
Ms. Marie Greenwood (New Zealand)
Miss Wanida Thanasupanuvech (Thailand)
Dr. Leonardo de la Cruz (Unesco)

Group B2: Approaches Used in Moral Education; Methodology; Assessment and Evaluation; Research and Development

Mr. Taslim bin Sarbini (Malaysia)
Dr. Fe A. Hidalgo (Philippines)
Dr. Ran-soo Kim (Republic of Korea)
Miss Jenny Yong Sow Chun (Singapore)
Mr. Akom Chantasoonporn (Thailand)

Group B3: Teachers; Status of Moral Education as Compared with Other Subjects in the Curriculum; The School Environment; Instructional Resource Materials

Mrs. Ji Junshi (China)
Mr. Guo Jianping (China)
Dr. H. B. N. Shetty (India)
Prof. Kosasih Djahiri (Indonesia)
Mr. Fabian Mokulabeta (Papua New Guinea)
Ms. Realina A. Estrella (Philippines)
Mr. Ho Soo Guang (Singapore)
Mr. A. P. Gunaratne (Sri Lanka)

Appendix 3: Country Reports

Australia

1. The Place of Moral Education in the School Curriculum

a) The Current Situation

Most government and non-government school systems in Australia recognize the importance of religion as a basis for fostering ethical standards, social responsibility and moral values in their students. In government (i.e. public) schools, students are provided with opportunities to examine the place of religion in society through comparative studies that are objective and non-sectarian. In these schools, too, time is set aside in some systems (e.g. New South Wales) for Special Religions Instruction conducted by representatives of religions groups.

Moral education has been taught as a separate subject in the primary curriculum in some Australian public school systems (e.g. New South Wales) for many years. The learning experiences in this subject are expected to help students develop their capacity for moral reasoning and judgement by recognizing the values that are operating in their daily relationships and in the social issues which confront Australian society.

As well, specific moral values which are to be fostered across all areas of the curriculum have been identified by some Australian education systems. In a democratic, multicultural nation like Australia the identification of common standards of behaviour assists in the achievement of social cohesion, and a sense of national identity and purpose.

The New South Wales Department of School Education has sought to identify some of these common standards in a policy statement, *The Values We Teach*, which it issued in March, 1988. In *The Values We Teach* the Department listed a core of values, claiming that these values had stood the test of time and were generally supported by the community. In all, thirty values injunctions relating to education. (e.g. to accept the importance of learning and knowledge to demonstrate a commitment to truth), to self and others (e.g. to work co-operatively with others, to be honest and open in dealing with others), and to civic responsibilities (e.g. to reject racism, sexism and other forms of prejudice, to be committed to international understanding and co-operation) are included in this core, which is intended to serve as "a point of reference for schools as they review their aims, policies and procedures" and as a "basis for school community discussion on values in New South Wales public schools". A second edition of *The Values We Teach*, which has been revised to take account of the community's response to the 1988 document, will be issued in 1990.

New South Wales public schools are required to promote this core of values not only through the formal curriculum, but also through the total life of the school, including the way it is organized and led, the actions it condones and rewards, and the personal relationships which are established within it. By taking a definite values stance the Department has given the lead to teachers and school administrators, who, in the present climate of

A New Decade of Moral Education

public accountability, can confidently incorporate these core values in their school policies and programs. At the same time it is essential that schools are sensitive to the specific values of the various religious, social and ethnic groups that make up the community and that they acknowledge the rights and responsibilities of parents. *The Values We Teach* advocates that schools establish and maintain strong lines of communication with parents and other interested community groups in order to more readily resolve value conflicts that inevitably arise in a pluralist society.

One other Australian public education system, the Education Department of South Australia, has also been engaged in identifying a core of values which it believes should be "reflected in the policies of schools, the curriculum of schools and in school and classroom practice" (p.10, draft policy paper, "Ethical Values in Our Schools", distributed for public response). The paper suggests that eight "key values", upon which the schools and their society are based, can be identified: caring for others, esteem for self, social justice, participation, environmental respect, honesty, openness and excellence.

b) Future Directions

In New South Wales the Department of School Education has begun a review of the total primary curriculum. The outcome of this review, which will occur during 1989-92, will be the consolidation of the fifteen existing primary school syllabuses, including the General Religious Education Syllabus and the Moral Education Syllabus, into six Key Learning Area syllabuses. The year for the completion and release of each syllabus is shown in parentheses below:

- Mathematics, Kindergarten to Year 6 (1989-released last October)
- English, K-6 (1990)
- Science and Technology, K-6 (1990)
- Human Society and Its Environment (1991)
- Personal Development, Health and Physical Education (1991)
- Creative and Practical Arts (1992)

Provision for the promotion of the core values in *The Values We Teach* is being made in each new syllabus.

In addition, moral education will be given special emphasis in the Human Society and Its Environment Key Learning Area syllabus for primary schools. This document is at an early draft stage, where the aim of moral education is currently expressed in these words: "to assist students to develop those personal qualities and capacities which will enable them to participate effectively and morally in Australian society." The achievement of this aim will involve developing students' capacity and desire to engage in just and caring personal relationships and to understand and respond appropriately to moral issues. Students will examine and respond to moral issues that arise in all Key Learning Areas of the curriculum.

In South Australia, also, the Department of Education takes the view that moral education, including the exploration of moral issues, needs to occur in all curriculum areas. In its draft policy paper, "Ethical Values in Our

Schools", the Department indicates that the aim of moral education is to develop the "morally educated person", for whom the primary quality listed is "caring for others". Other qualities are those of fairness to all concerned, respect for the rights of others, a concern to minimize harm and maximize good and a concern for truth.

2. The Moral Influence of Social Agencies

There are those who would deny the school a role in moral education, arguing that the school should be concerned exclusively with academic pursuits and that other social agencies, such as the family and religious and community organizations are more appropriate places for children and adolescents to be morally educated. This view ignores the reality that schools are not and cannot be value free. Moral education is a responsibility which schools share with other social agencies.

In Australian society, it is the family that is the most potent influence on moral education. Yet, when moral issues emerge that require new kinds of solutions, it is to the other social agencies, and particularly the school, that society turns. Unlike the family, the organization and agenda of public schools can be changed as a matter of government policy to address community concerns (e.g. drug abuse, AIDS, road deaths).

Because schools have by far the largest membership of all social and religious organizations, they are expected to make the greatest contribution. Apart from the family only one other educational agency has a larger audience and that is the mass media. In Australia the mass media make a useful contribution to moral education. For example, popular Australian television series like *Neighbours*, *Home and Away*, *A Country Practice* and *The Flying Doctors* at times focus on moral issues such as drug abuse, domestic violence, sexual harassment and racial discrimination, subjects which otherwise may not have been brought out into the open and discussed by children, adolescents, their peer groups and their families.

Many believe, however, that an increasing number of television programs, commercial videotapes and films are portraying excessively violent and immoral behaviours and that this may well have a desensitizing effect on children and adolescents.

The degree of moral influence of religious and youth organization in Australia varies considerably from one location to another. Most religious groups make provision for religious instruction (e.g. Sunday schools) and for social programs (e.g. youth club activities) for children and adolescents. These activities certainly have a moral dimension but in some cases the instruction provided leans more towards indoctrination than education. Whilst these activities are still well attended in some areas their general popularity has waned gradually during the last two decades. The scouting and guiding movements and other youth organizations (e.g. Police-Citizens Youth Clubs) continue to exert a moral influence also. Sporting associations attract Australia's youth in large numbers but their moral influence is probably slight. There is more potential for moral education through sporting club activities (e.g. showing consideration for one's team mates by assisting them to develop skills) than is currently achieved. Nevertheless, the focus of

A New Decade of Moral Education

activities is usually competitive rather than co-operative and there is usually little time allowed for discussion, let alone moral discussion, during training sessions.

3. Limitations of Existing Moral Education Programs in Schools

A critical examination of existing moral education programs operating in Australia and elsewhere reveals several theoretical and practical limitations.

a) Theoretical limitations

Some moral education programs are based on too narrow a view of "morality", being concerned either with students' moral intentions or their moral behaviour, rather than both. Programs inspired by the early work of Lawrence Kohlberg and his associates (e.g. Laurie Brady's program of moral dilemmas for primary and secondary Australian students) provide only for the development of moral reasoning and judgement, neglecting to develop the students' sense of moral obligation and motivation to behave morally. On the other hand, programs drawing on the work of the Schools Council (the Startline and Lifeline materials) prepared by Peter McPhail and his colleagues in the U.K. provide only for the promotion of "considerate" behaviour, without regard for the intentions behind that behaviour. Seemingly considerate behaviour may, of course, mask calculated self-interest and exploitation. McPhail mistakenly claims that any motivation for treating another person with consideration is good motivation and includes in a list of "moral" motivations the "control that a considerate act may confer".

Some moral education programs define "moral education" too narrowly in terms of moral development, values clarification, character education or socialization. Australian moral education syllabuses issued before and during the 1960s adopted the character education approach which relied almost exclusively on the moral biography strategy. The assumption was made that students would strive to emulate the virtuous deeds of great men and women, even though those people were adults living often in different centuries.

In the 1970s Australian moral education syllabuses, often incorporated in social studies syllabuses, adopted either the cognitive-developmental moral dilemma approach or the values clarification approach. The dilemma approach, as already noted, is based on too narrow a view of morality. The values clarification approach fails to distinguish what a person does value from what a person ought to value, so that the crucial distinction between personal inclination and moral obligation is lost. This approach thus denies assistance to learners in the identification and resolution of moral issues.

Some moral education programs lack a coherent theoretical framework in which the conceptions of "morality", "moral development" and "moral education" are consistent with one another. In an attempt to provide a comprehensive moral education program some schools indiscriminately use a variety of incompatible moral education approaches, using, for example, conditioning processes to promote conformity to socially-derived rules whilst in the same program using interactive processes to promote an autonomous com-

mitment to general ethical principles.

b) Practical limitations

Some moral education programs are too ambitious. There have been some attempts in Australia, as there have been in the U.S.A. and the U.K., for example, to involve primary and secondary students in democratic self-government projects designed to promote moral development through the students' discussion and democratic resolution of moral issues affecting students' lives (e.g. stealing). Such programs have usually failed because they were inappropriate to the developing capacities of the students for whom they were intended. This is well-documented in the case of the "Democracy in the Schools" project involving primary teachers in Brookline, Massachusetts and the "Cluster School" project in Cambridge High School, also in the U.S.A.

Some moral education programs are too boring. Programs that rely heavily on one or two teaching strategies run the risk of failure, particularly if those strategies involve students almost exclusively in intellectual analysis (e.g. the philosophical analysis strategy used in the U.K. programs inspired by John Wilson and the reflective process used in the Canadian programs developed by Clive Beck and his colleagues). Such programs become tedious for very capable students and they are beyond the capacities of most other students.

4. Current Trends

There is resistance from Australian teachers to initiatives which promise to consume more teaching time in what they believe is an already overcrowded curriculum. This concern is particularly apparent among primary school teachers, who are expected in all Australian education systems to give great emphasis to the "basics" of reading, writing, spelling and mathematics without neglecting the traditional subjects (e.g. Social Studies, Science, Visual Arts) or more recent subjects and perspectives (e.g. Technology Education, Environmental Education). Within these existing subjects and perspectives, new areas are frequently added (e.g. AIDS Education and Child Protection have been included in Personal Development in New South Wales). As well, Australian primary teachers are required to implement system policies (e.g. Multicultural Education, Aboriginal Education and Education of Girls policies) in all areas of the curriculum.

Thus the current move in New South Wales to consolidate all primary curriculum offerings into six Key Learning Areas should be well-received by teachers. The challenge for moral education curriculum developers is to ensure that a moral dimension is incorporated in each of the six new syllabuses, but particularly in the Human Society and Its Environment Key Learning Areas syllabus, where the full range of moral education objectives, teaching strategies and assessment procedures will be provided.

The achievement of the aim of moral education for New South Wales primary schools will depend on teachers' effective use of a number of compatible approaches to both indirect and direct intervention. Indirect intervention will involve teachers in establishing a learning environment which

A New Decade of Moral Education

encourages students to participate in caring, open, co-operative personal relationships; that is, schools need to become warm, caring communities, rather than impersonal, regimented "miniature societies".

Direct intervention will involve teachers in assisting students to clarify their current values and reflect on their long-term goals; to develop their moral reasoning ability and their capacity to make moral judgments based on the core of values identified; to heighten their sense of moral obligation and motivation; and to develop their willingness and capacity to take effective moral action.

Teachers implementing such a program will require expertise in the use of a range of learning activities, including role plays, simulation, values clarifying and analyzing activities, moral dilemmas and social action activities. Whilst most young primary school teachers will have gained experience in the use of many of these activities through pre-service teacher education courses, a number of teachers will not have enjoyed the same opportunities. The success of this moral education program in primary schools, then, may well depend upon the sharing of expertise within and between schools. A recent administrative decision to reorganize schools into small "clusters", supported in each case by a Cluster Director, should greatly facilitate this form of professional development in New South Wales.

China

The Chinese nation has attached great importance to moral education since ancient times. Ancient historical documents indicate that as early as in the period of Yu Shun, a sort of schools called "Xiang" already came into existence, wherein youngsters of the clan were bred and educated. The Chinese character "Xiang", according to the explanation of a scholar in Han Dynasty, means "to breed youngsters with goodness so as to make them substantial". From that time onwards, many scholars through the ages have all emphasized the importance of moral education. In the Spring and Autumn period, the famous scholar and educator Confucius (551-479 B.C) emphasized "humanity" and "propriety", advocated "filial piety", "fraternal duty", "loyalty" and "faithfulness" and put forward moral ideas as "modesty", "leniency", "honesty", "diligence" and "benevolence". In respect of moral cultivation, he stressed introspection, self-cultivation and self-reprobaton. Zeng Zi (505-436 B.C.), a scholar of Confucian school, had his own practice of "making repeated self-examinations every day". And another Confucian scholar Mencius (372-289 B.C.), upheld cultivating one's inherent qualities. Xun Zi (298-238 B.C.), a scholar in the Warring State period, also emphasized moral cultivation. He held the view that human moral characters are formed by the environment and the influence of models one followed and therefore they are remouldable through education; and by this reason, the saint is not born a saint but comes forth through moral cultivation. In modern times, Dr. Sun Yat-sen, the great revolutionary forerunner, initiated the thought of "the whole world as a community". Since the founding of New China, moral education has always been put in the first place in schools of all levels and types so as to promote all-round development of the students and ensure correct orientation of personnel training.

The primary and secondary school education is the fundamental education for enhancing scientific and cultural quality, ideological and moral quality and physical quality of the whole nation. According to the stipulation in our Constitution, "The state promotes the all-round development of children and young people, morally, intellectually and physically". We have carried out in our schools moral education, intellectual education, physical education, art education and labour education, with moral education in the first place. Moral education runs through all aspects of students' everyday life as well as the whole teaching process of school education. It penetrates into the other educational fields and they complement each other in constituting an all-round educational structure.

In order to ensure efficient implementation of moral education, our government has promulgated "Programme for Moral Education in Primary Schools", "Programme for Moral Education in Secondary Schools" and "Standards of Daily Behaviour for Primary and Secondary School Students". In consideration of the condition of our country and the actual situation of the primary and secondary school education and of the students, definite and specific stipulations have been worked out on the nature and position of moral education, its function, purpose of training, content, principles, methods and avenues. Stipulations for implementing and examining moral education have also been prepared. Reasonable, definite and concrete behaviour demands have been set on primary and secondary school students separately, with the aid of pictures, slides, video-tapes, etc. A "Three-Character-Song" referring to standards of daily Behaviour, which is easy to understand and remember, has been written specially for the primary school

A New Decade of Moral Education

students. In view of the fact that of the 100,000 secondary schools and 800,000 primary schools, only 60,000 are located in cities and towns, while the rest are scattered in the wide countryside and hence economic, cultural and educational conditions of the schools differ widely, local authorities, in implementing state regulations and requirements, are permitted to suit measures to their own local conditions.

For curricula, an "ethics" course is offered in primary school, one class hour (45 minutes) per week and "politics" for secondary school, two class hours per week, for which the state has promulgated unified teaching programmes. It is stipulated in Article 24 of the Constitution: "The state advocates the civic virtues of love of motherland, of the people, of labour, of science and of socialism." The main task of moral education in primary and secondary schools is to educate the students with civic virtues based on "Five Love", with general social knowledge (including general knowledge in everyday life, in politics and in law) and with a correct concept of value (a course of "scientific outlook of life" is also offered in secondary middle school).

We emphasize that moral education must be in line with age peculiarities of students in various grades, with their knowledge levels and with the law of psychological development and morality formation. In the textbook of "ethics" for primary school, education resides in interesting stories as "Kong Rong gave up his pear", "nick the boat to seek the sword" and "the blind men trying to size up the elephant", and so on. It is also emphasized that moral education should penetrate into the teaching of other courses, such as Chinese, mathematics, history, geography, natural science, music, fine arts, physical culture and physical labour. Moral education should also reside in activities and social practices loved by the students.

Education is not only a science but also a kind of art. It is a fixed and purposive influence exerted by the educator on the educated so as to cultivate in the latter qualities wanted by the former.

The focal point of our school moral education lies in guiding the students to understand gradually how to correctly treat the relation between "I" and "We", that is, the relation between individual and collective, between individual and society. Personal interests should be subordinate to collective interests and to the demands of society. Such is the quality our society needs. This is our concept of value, which is opposite to that of "reasonable egoism". The spirit of "always have others, the collective, the people and the motherland at our hearts", "put the people's interests above all" and "serve the people heart and soul", which we advocate in school moral education, gives good expression to this concept of value.

A trend of socialization in school moral education is becoming more and more distinct day by day. We must pay attention to viewing the situation as a whole, step up comprehensive research and carry on actively experiments and explorations to reform our school moral education in its entirety.

We have deeply perceived that at the present time students are affected more and more obviously by family, social educational environment and social information. In order to strengthen school moral education, we must put stress on the coordination of school education, family education and social

education, with school education as the leading role.

When carrying out moral education, besides doing a good job of classroom instruction and various activities, the school should at the same time create a good educational environment, cultivate good school spirit and school discipline, set up good traditional systems, enhance class collective and foster collective opinion. It needs to be emphasized that the moral professional competence of all teachers is continually improved, all teachers are also expected to be role models and committed to teaching moral education.

To direct family education is a key link in school moral education and the point is to help the parents correct their educational thought and improve their educational methods. The thought and morality of the parents, their behaviour, habits, hobbies, specialities and the way they educate their children, always have a special imperceptible influence over the students in forming and developing their own thought and morality. By means of parents' committee, "parents school", "parents' consulting day", parents meeting and visits paid to parents, the school may find out how the parents educate their children and recommend the parents suitable knowledge and experience in child education, thus to promote coordination between family education and school education.

Out-of-school moral education has become an important supplement to school moral education as well as enlargement of it. Schools and teachers take the initiative in making contact with out-of-school education units, such as children's palace, cultural center, science center, library and museum, make enough use of these places and the equipment and organize students to join all kinds of activities, from which they receive education.

Schools and teachers also devote much attention to making contact with model workers, scientists, artists, enterprisers, and so on, and let them play exemplary roles for the students. In addition, schools and teachers try to get support from the city or the town, from the neighborhood, military units, thus to open up more places for educational activities and to form gradually in the whole society a new custom of taking an active interest in the healthy growth of the coming generation.

Striding into 1990s, mankind will be faced with many new challenges. As for our school moral education, we must carry on scientific experiments and reinforce theoretical research, thus to find out the characteristics and laws of school moral education under the new historical conditions. Observing the principle of "inheriting, developing, reforming and bringing forth new ideas", we must investigate new situation, study new problems and make efforts to carry out academic discussions and theoretical research in varied forms. It will also be quite necessary and very helpful for us to strengthen international exchange, exploration and cooperation.

India

Problems of Moral Education

"The destiny of India is now being shaped in the classroom" said one of the National Committee reports on "Education and National Development" (Kothari Commission Report 1964-66). In a world based on science and technology it is education that determines the level of prosperity, welfare and security of the people. On the quality and number of persons coming out of the schools and colleges will depend the national well being and progress. It has been the endeavour of all countries that value based education is imparted at various stages of education for their younger generation. Perception of value oriented education may vary from country to country but the objective is more or less common.

The National Policy on Education (1986) enunciated by the Department of Education, Government of India marks a significant milestone in the history of education in post-independence India. It aims to promote national programme, a sense of common citizenship and culture and to strengthen national integration. While laying stress on science and technology the document lays great emphasis on the cultivation of moral values and a closer relation between education and the life of the people. The policy has the following observations to make on value oriented education.

The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for re-adjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.

This is not the first time that concern has been expressed about the decline in the standards of moral and social life of our people and attention drawn to the role of education in fostering a sense of values.

There can be no two opinions that education as an organized social system has an important function in the development of moral, spiritual and aesthetic values. Nor can any one deny that the teachers have a significant role to play in the realization of this objective. But if we are to be effective in the sphere of value education, we should first be clear in our minds about the What, Why and How of it.

Values refer to objects that we human beings cherish and desire, and consider desirable. These may be material things (house, food) or abstract qualities and ideals like truth, happiness and peace. Education is a process of bringing about desirable changes of behaviour in the learner in the way he thinks, feels and acts in accordance with our concept of good life. In other words it is a process of developing in the child knowledge, skills, attitudes, values and behaviour patterns that we consider desirable for him to have both as an individual and as a member of society. The various goals and aims of education-development of human resources, creativity, commitment to human values and social justice, national cohesion, scientific temper and independence of mind and spirit, socialism, secularism, democracy are no more than educational expression of our concept of the good life.

We are passing through a phase in our social and political life which poses a special danger in the erosion of long accepted values. The goals of

secularism, socialism, democracy and professional ethics are coming under increasing strain. There exists a schism between the formal system of education and our rich and varied cultural traditions. The preoccupation with modern technologies should not be allowed to sever our new generations from their roots in India's history and culture. Deculturation, dehumanization and alienation must at all cost be avoided. Forces of social and national disintegration have become active, putting our democratic society to severest test. The population increase has seriously affected the quality of life of the masses and has caused social tensions and unrest. Crime, violence and indifference to human suffering have spread to all walks of life. Prejudices and complexes transmitted through the social environment and the accident of birth are hindering the promotion of equality. Our physical environment - rivers, mountains, forests, plant and animal life - is growing increasingly polluted and depleted of its resources. This poses a serious threat to our quality of life. Narrow casteist, communalist, linguistic and regionalistic outlooks are dividing our people and coming in the way of our developing a unifying national and international outlook. The world today faces a catastrophe, threatened with global nuclear holocaust. As never before in the history of mankind, we are in need of peace and international understanding. All these problems cannot be effectively tackled through narrow piecemeal efforts, educational or social. What we need is a drastic change in the very outlook of man in his own life values and his environment. This calls for a deliberate thrust on values in our education.

What are the values that we wish to develop in our children?

Before we make an attempt to list them, we should note an important point, that man exists not as a solitary individual living in a vacuum but as an active member of a dynamic social group of society, nation, global community. The value of education of a person should therefore be related to the specific social and cultural context in which he lives and with reference to some universal and external standards applicable to all mankind.

Let us look at the human values. As examples of human values, one may cite the truth of Gandhi, ahimsa of Buddha, sacrifices of Jesus Christ, service of Mother Teresa, etc. These examples show that there are several components in human value. Value is an experience that is not only pleasant, but also fulfilling. Values provide the beacon light so necessary for quality in human life. The realm of value is indeed large, values being personal, moral, social, ethical and spiritual. The values are grouped in different ways. The National Council of Educational Research and Training (NCERT) has listed as many as 84 values in its "Documents on Social, Moral and Spiritual Values in Education" (1979) and some of the important ones among them are anti-untouchability, dignity of manual work, hygienic living, non violence, patriotism, social service, universal love and value for public property. Sri Sathya Sai Balvikas Educational Trust has arranged 82 values in hierarchical order under five basic divisions viz., truth, right action, peace, love and non-violence. For example, under Love, sincerity, kindness, sympathy, friendship, patriotism, devotion, tolerance and humanism are placed in the order mentioned. The Indian Association of Catholic Schools has placed 41 values under these categories: 16 under personal, 11 under neighbourly and 12 under community values. Father Kunnekkal, an educationist of eminence has arranged the aim of value of education into hierarchy consisting of (1) really Indian; (2) truly modern; and (3) deeply human, with the last one as the base.

A New Decade of Moral Education

Values may perhaps be categorized into five groups: personal, community, societal, international and universal with the first one constituting the base and others above in the order of presentation. A person can grow and develop himself in all the five categories concurrently. However, practical development of values in the lower category is bound to facilitate for a movement to the next higher stage of value development. To be a worthy citizen of a country as a prerequisite, one should be a worthy member of the community and a worthy individual. Similarly to be a universally regarded person, one should have inculcated the prerequisite international values in oneself.

Religion and Moral Instructions in Schools and Colleges

The University Education Commission (1948-49) under the chairmanship of Dr. S. Radhakrishnan has strongly recommended religious instructions being introduced in the first degree course of the University. The Commission interpreted Indian approach to secularism in the following manner:

The State must not be partial to anyone religion. Each one is at liberty to approach the unseen in his own way. To be secular is not to be religiously illiterate. It is to be deeply spiritual and not narrowly religious.

The Commission suggests specific measures of imparting religious instruction. Among them four are very significant:

- 1) All educational institutions should commence their daily routine with a few minutes of silent meditation. "Know you not that you are the temple of God and the spirit of God dwelleth in you" (St. Paul) in other words it is "Tat Twam Asi" "that art thou". The purpose of education is to awaken the student to find the spirit within and mold himself.
- 2) A study of literature is recommended for the first year of the degree. Great literature sets fire to the highest emotions and prompt the highest ideals and aspirations. These books must be such that they share our smallness, quell our fears and fill us with hope. In a list of great texts of literature, selection from Homer, one of two of the Greek tragedies, Plato, the Bible, Shakespeare, Tolstoy, etc. could find a place. Lives of religious leaders like Buddha, Confucius, Zoroaster, Jesus, Mohammad, Kabir, Nanak, Gandhi etc. should be taught.
- 3) In the second year of the degree course, selections of a universalistic character from the scripture of the world need to be studied. Reverential study of the different religions of the world showing how in essentials they meet in perfect harmony the Religion of Man, would be uniquely rewarding as a step towards harmony between religious long divided. It may be possible to read selections from Bahagavadgita, the Dhammapada, the Old Testament, the Gospel according to St. John, the Quran and the Guru Granth Sahib. Such a religious instruction will bring significant insight regarding certain searching questions and arouse concern about those answers.
- 4) In the third year of the course the students may be introduced to the

central problems of the philosophic religion because it is only in the detached atmosphere of all academic institution that one can study, analyze and eliminate the prejudices and misunderstandings which disturb inter-religious relations.

The Secondary Education Commission (1952-53) under the chairmanship of Sir A. L. Mudaliar felt that the home with the example set by the parents, the school through the conduct of the teachers and the life of the social community as a whole and the public opinion of the locality in the matter of religious and moral values, could influence the child to a great extent. The Commission has recommended that all schools should start with an assembly of the students and teachers at the commencement of everyday's work. These gatherings should be taken advantage of for delivering inspiring talks by eminent people selected by the headmaster dwelling on the great personages of all time. The Commission does not support the imparting of religious instruction of any particular faith in any school because of the secular nature of the Constitution but to have it on voluntary basis outside the regular school hours.

Sri Prakasa Committee: The Government appointed a Committee under the chairmanship of Sri Prakasa for examining the desirability and feasibility of moral and spiritual values in educational institutions and if found desirable and feasible to suggest the particular content of various stages of instruction and its place in the overall curriculum. The Committee defined the moral and spiritual value as follows:

"Anything that helps us to behave properly towards others is of moral value. Anything that takes us out of our self and inspires us to sacrifice for the good of others or for great cause is of spiritual value."

It recommends the moral and spiritual values as desirable, feasible within certain limitations. The content of such instructions should include a comparative and sympathetic study of the lives and teachings of the great religious leaders, and at later stage, their ethical systems and philosophies. Its suggestions are specific for different stages. At the elementary level every day, school assembly for group singing, simple stories and audio-visual aids on the lives of prophets and saints etc., can be utilized. Weekly two periods may be allotted towards this. At the secondary stage, two minute's silence in school assembly followed by community singing, simple story concerning different religions may find a place. Weekly one period may be assigned to moral instructions. Extra-curricular activities for participation in games and sports, physical education including the school hygiene should be a normal part of the school schedule. With regard to the programme at the University stage, it endorses the recommendation of the University Education Commission relating to the three year degree courses and adds that in the post-graduate courses study on comparative religion may be instituted.

This is the core programme followed in all the educational institutions at present. Institutions managed by trusts, if they teach any specific religion that could be in addition to the core programme mentioned earlier.

The Education Commission (1964-66) with Dr. D. S. Kothari as Chairman followed the approach suggested by the University Education Commission and

the Committee on Religious and Moral Instruction. It feels that children grow without clear idea of their religion and with no chance of learning about others. Hence, education about religions is necessary in a multi-religious democratic country so that the citizen can understand one another better and appreciate each others religion and live amicably. It suggests a common course on this subject in all parts of the country and common textbooks which can be prepared at the national level by competent and suitable experts on each religion. Finally a small committee of eminent people should scrutinize the materials to ensure that nothing objectionable finds a place in it. The Commission thinks that education in values can be provided using both direct and indirect methods. They stress on the quality of trained teachers to handle this subject effectively.

In a multi-religious country like India, schools and colleges are run by various agencies along with the Government even though Governments, both Central and States bear the major share. While a common pattern moral education and curriculum is prescribed for all the schools, educational institutions run by minority communities like Christians, Muslims, Parsis, Jains, etc. have supplemental learning particularly of their respective faith. This is not objected to by the Government.

Problem Areas and Issues

1. Status of teachers and their training

Teachers are held in high esteem in rural India which accounts for 80% of the population. Ancient scriptures equated teachers to God himself. (Achaiya Devo Bhava : Thaikeya Upanishad). However this respect for teaching community is slowly declining particularly in the urban areas. This is mainly because of the poor salary offered to the teachers. It has become difficult to get good graduates for teaching profession because of the poor emoluments.

Government of India and the state governments have been deeply concerned about this and have recently made a bold attempt to revise the salaries of all teachers. The salary now offered for the college teachers are equal to that given to administrative service of the country. Similarly, the salary of the primary and secondary school teachers also has been stepped up considerably. It is hoped that the revised pay scales will be attractive enough to get good graduates for teaching profession.

On the training of teachers for teaching moral education in schools, there are still some inadequacies. Even though all teachers get pre-service training which has got components of moral education, there is no regular in-service training for all teachers periodically which is extremely desirable. As the number involved is too large, this is not being handled effectively. However "Operation Black Board" project now under implementation in the country provides for massive training (in-service) for teachers. The problem of numbers is the major problem of India. (This project funded by the national government is mainly intended to improve the infrastructure abilities in primary schools.)

2. Problem of evaluation

Even though moral education is part of the curriculum of primary and secondary schools, there is no systematic evaluation of the students or the programme. There are no separate teachers to handle this subject and the class teacher is the moral education teacher also. As there is no evaluation like other subjects, students do not give adequate attention to this subject. Same is the position with the teachers. As the subject is of fundamental importance for the overall development of the student in inculcating moral values, it is absolutely necessary that some evaluation method are introduced at all levels very soon. Government of India is examining this problem in consultation with the state governments.

3. Deeper political commitment necessary

Even though the importance of moral education is very deeply appreciated by all, there is lack of perceptible, vocal commitment on the part of the government at times. Unless political executives like Prime Minister of the country, chief minister of a state and education ministers frequently come out with policy pronouncements on moral education in the school curriculum, teachers will not be enthused adequately. This gap can be easily rectified.

4. Lack of instructional materials

Another area of serious handicap is the absence of adequate teaching and learning materials in various schools. "Operation Black Board" project has helped to ease the situation to some extent but more remains to be done. Proper utilization for educational technology can go a long way to remove this bottleneck. But the cost involved however is prohibitive.

5. Problem of mass media

Mass media can be an effective tool in moulding the character of younger generation. However the bad effects of commercial TV advertisements, cinemas with violence and sex are corrupting the young minds. Even the parents are not able to stop this.

Governments are however trying to use the media to the extent possible for educational programmes. There are programmes of story telling (involving morals) to tiny tots, short stories and dramas for the age group 10 to 14 and several youth programmes like quiz, youth parliament, etc. to influence the young minds. Mass media also covers programmes like Boy Scouts, Girl Guides Junior Red Cross, National Service Scheme (NSS), etc.

6. Multiple value system

In the Indian society, there is a multiple value system prevalent at this point of time. The value system seems to be related to "AGE". 'Old value system' followed by the older people is not acceptable to the younger mem-

A New Decade of Moral Education

bers in the same family. This is creating tensions in many families.

Conclusions

Erosion of ethical and moral values is a multi-dimensional problem which has to be tackled on many fronts. National government should take the lead in this regard. While schools are the most appropriate places to mould the character of the younger generation, it is necessary to take into account other factors like economic inequality, regionalism, linguistic jingoism, political corruption, etc., and deal with them with different strategies at different levels. If this challenge is not faced squarely with determination, courage and imagination all that has been built up and preserved over the centuries will slowly crumble which will be disastrous not only for this country but to the entire mankind. Let us have faith in ourselves and remember that faith can move mountains.

Let us end this paper with a Sanskrit (Sloka) from one of the Upanishads:

ASATO MAĀ SADGAMAYĀ
TAMASO MAĀ JYOTIRGAMAYĀ
MRUTYOR MAĀ AMRITANGAMAYĀ
OM SHANTIH SHANTIH SHANTIH
(Thaithreya Upanishad)

When translated,

LEAD ME FROM UNTRUTH TO TRUTH
LEAD ME FROM DARKNESS TO LIGHT
LEAD ME FROM DEATH TO IMMORTALITY

Indonesia

Values and Moral Education Beginning from Pre-Natal Period

Values and Moral Education is not new at all to Indonesian people, as it has been for a long time practised and conserved as our fundamental and original culture. Values and moral are taught by everyone in the family and community, performed in all aspects and periods of the Indonesian life beginning from the pre-natal time, natal, childhood to engagement and marriage and even right up to one's death. Values and moral building are held firmly through daily life, custom and tradition, cultural heritage, religious guidance and well established as a social system, through leadership principles, traditional and religious ceremonies or symbols. They are received as our way of life and original Indonesian individuality by the Indonesian religious people. After our independence proclamation (on 1945) these values and moral principles were adopted by "The 1945 constitution" in The Five Principles of Pancasila, (our national philosophy and way of life).

From Civic Education to Pancasila Moral Education

In our early educational and school programmes, values and moral education are programmed as Religion Education; Arts and Teaching of Good Manners; Citizenship Education, and Government System. In 1950 a Civics programme presenting national and character building values replaced all subjects on values and moral education except religious education. Afterwards, in the "guided democratic system of Soekarno" (1959 - 65) Civics and all subjects about state, law and government system changed into subjects of New Civics and Indonesia Political Manifestation or doctrine. These were more political programmes than values and moral education ones. Their contents were nothing but indoctrination of the political and revolution slogan or doctrine.

The concepts, meaning and value of our national philosophy Pancasila were subverted by another philosophy. Pancasila did not represent our Indonesian originality any more. Pancasila was then a merger of religious principles and nationalism plus Marxism. Everything (including Civics school programme) must be focussed on the revolution doctrines, for the sake of the success of revolution, and the fighting against capitalism, and the new colonialism. These programmes (their contents and delivery system) were incorrect and inappropriate.

Since 1966 (the beginning of the new order), taking into account the new socio-political conditions, the needs and prospects of the new future life of the people, have built up the new school political educational programmes. These new programmes should be related absolutely to the original Pancasila and The 1945 Constitution. This was the beginning of the Pancasila Moral Education for schools programme and The P4 (A guide to the appreciation and implementation of Pancasila) for the community.

Values and Moral Education has a new content and delivery system, which is more democratic, humanistic and more comprehensive. Pancasila Moral Education want to educate our Nation and the coming generation to be a Pancasilaist generation and Nation. People have be well-informed, to be aware and belief in and practice of the values and morals of Pancasila. People must

A New Decade of Moral Education

be oriented towards good Indonesian socio-civics behaviour and development. The Indonesian People want to be a modern and prosperous Nation and state equal with others, but while remaining Indonesian and Pancasilaist.

The Role of Pancasila Moral Education

The intended or formal objectives of The Pancasila Moral Education carry out the mission of The Indonesia Political Education as well as The Social Science Education consisting of the three desired roles, i.e.:

- (1) As a programme for the teaching of the morals and values of Pancasila; the cultural heritage and religious doctrines that develop and characterize the young Indonesia Personality. Students should be personal-able and perform all those values and morals as the Original Indonesian People, - the Pancasilaist and Religious ones.
- (2) As a Political Education programme that seeks to develop politically literate people, which means people who have:
 - [a] Constitutional and Law consciousness (literacy), who realize the importance of the required state and government system.
 - [b] Development oriented and literate, who are well-informed of what people or government have done and will do for a better future life.
 - [c] Awareness of problems in which they are informed about the existing and the future public issues and constraints and so are willing and able to share functionally and constructively.
- (3) As a programme for learning further both in higher education and real life, its expected roles are:
 - [a] Providing knowledge or scientific theories, especially on politics and some other social sciences.
 - [b] Providing continuing learning skills that will be useful for their life-long education.

Profile and Qualification of the programme of Pancasila Moral Education

Related to the three desired roles mentioned above, Pancasila Moral Education is required to have certain qualification as follows:

- (1) Cover all domains and taxonomies, and hopefully develop affective aspects more intensively than the other two.
- (2) It must be based on the Pancasila, religious and Indonesian value and morals.
- (3) Pancasila Moral Education should also present the mission of Citizenship Education, Introduction to National Defence, Historical and Political

cal Aspects of the National Struggle for Independence.

Pancasila education, as a whole, should achieve a curricular objective as follows:

"An Indonesian subject of integrated personality, who loves his country and is future-oriented, is able to live up to Pancasila values and morals for all his life and have a sense of belonging to one Nation and country - Indonesia."

- (4) It should be a multi-dimensional programme that carries out:
 - [a] The coverage of the real life of the student and his community.
 - [b] The coverage of social science concepts.
 - [c] The coverage of domain-taxonomies.
- (5) Pancasila educational programme and process should adopt some principles and approaches, i.e.:
 - [a] Objective and process approaches.
 - [b] Student-centred approach.
 - [c] Student Active Learning and Reactive Teaching approaches.
 - [d] A multi-methods, media, sources and evaluation system.
 - [e] Combination or integration of values and Moral Learning or development models.
 - [f] Experiential learning and group dynamic learning models.
 - [g] Flexible and Eco-System approaches.
- (6) The two subjects of Moral Education (Pancasila and Religious Moral Education) are separate subjects and compulsory for every school level.

They are taught over 13 years (12 years in elementary to upper secondary school level and one year in university level) for 90 minutes per week and per class/grade.

Teaching Programmes Management

The Ministry of Education is responsible for the whole intended curriculum (in and out of school programme) and the whole plan in education, but especially for the Pancasila and Religious educational programme for which there are some exceptional policies. The religious curriculum is completely designed and run by the Ministry of Religion, and the Pancasila educational curriculum is also monitored by The BP7 Pusat (The National Office of Development, Education and Implementation of P4) and some other related in-

A New Decade of Moral Education

stitutions.

As to the teaching learning programme and instructional materials, these are developed by the book writers, instructional material developers and the teachers.

Teachers organize themselves in the MGBS (Musyawarah Guru Bidang Studi or Subject matter teacher's meeting and association). They make periodical workshops, seminars or occupational meetings in cooperation with related offices and higher education.

The Role of Social Institutions in Developing Moral and Values Education

The role and participation of the societies and social agencies are very powerful and influential in developing values and moral education. As stated before we are religious and cultural human beings. The values and morals of religion and cultural heritages are radiated into all aspects of life. Every individual and all families conserve and try to behave and perform in conformity with the religious order and the people's hope. Those who do not hold any religious values or are against God's order or their own Adat (custom and traditional pattern) are considered uncivilized and are rejected.

The Indonesian leaders have to perform "Tokoh Panutan" (a good exemplary figure), otherwise the people and their followers will not obey them. Other social agencies or institutions that take a great and wide participation in conserving and disseminating those values and moral educational programmes are:

1. National and local newspapers, magazines and bulletins.
2. Electronic mass media such as national radio and television, the private and local radio broadcast.
3. Formal and the informal information speakers (juru penerang); the Adat Keepers, Mass and political leaders and even our cultural media.
4. Legal and traditional or religious ceremonies and symbols or rules.
5. Other special associations or organizations, namely:
 - a) The Intra-School Student Association (OSIS)
 - b) The Intra-University Student Association
 - c) The Extra-University Student Association
 - d) Youth Sport Clubs
 - e) The Country/Village Youth Institution (TARKA)
 - f) The official of Civil Government Member Corps (KORPRI)
 - g) The wife of Civil Government Member Organization (DFARMA WANITA)
 - h) The Woman Health and Welfare Organization (PKK)
 - i) The Audience of RTV Groups (KELOMPEN CAPIR)

Some Problems of our Values and Moral Education at School Level

In operating the intended values and moral education as mentioned above we are facing some constraints and problems, i.e.:

1. Shortage of teachers, both in their qualities or competence and qualities. Some schools and provinces (outside Java) have not enough teachers, and a considerable numbers of them have no proper educational experience for the occupation of Pancasila educators.
2. In Indonesia's earlier political system (in the time of Soekarno's Guided Democracy), Pancasila education was a political-indoctrination subject. The teachers felt worried, insecure and were unwilling to take a risk of developing instructional materials. They taught what the textbooks said.
3. Legal textbooks and worksheets tend towards cognitive rather than the two other domains. One the other hand values or affective education is a relatively new thing for the teachers. They lack knowledge and skills to develop and run Pancasila education as an affective or values education.
4. Pancasila education is one of the political educational programmes which makes it more dynamic than other subjects. This makes the Pancasila education change rapidly. It has been changed three times during this last five years. This means that the teachers are required to re-educate themselves, and this makes it seems rather difficult for the existing teachers with such a quality as mentioned above.
5. Due to all the constraints above, Pancasila education tends to be an uninteresting and de-valued subject when means that students learn little or just learn in order to finish their study.

In spite of all these problems teachers and values educators do their best to make the young people leave school morally educated. The Pancasila education that is given during 13 years enable them to gain a number of moral educational experiences in addition to the family and community. On the other hand, the Office of Research and Development of the Ministry of Education in co-operation with the Higher Education Institute and other related offices are intending to make some improvements so that Pancasila Education is more reliable and effective.

Japan

1. The School System and the Curriculum

The current school system of Japan is the 6-3-3 system, namely, the elementary school which consists of grades 1 through 6, ages of 6 to 12; the lower secondary school(grades 7 through 9, ages of 13 to 15) and the upper secondary school(grades 10 through 12, ages of 16 to 18). Compulsory education consists of elementary school and lower secondary school, for a total of nine years, and the enrollment ratio for these two stages is almost 100%. The enrollment ratio for the upper secondary school was 94% in 1989.

The elementary school curriculum is composed of subjects, moral education and the special activities which include pupils' activities, school events and guidance. The lower secondary school curriculum is composed of both compulsory and elective subjects, moral education and special activities. The upper secondary school curriculum is composed of compulsory and elective subjects, and special activities.

Private schools are allowed to conduct religious education. However, national schools and public schools are prohibited by law from conducting religious education.

The names of subjects to be taught, and the number of yearly school hours for each subject are specified by the Regulations for the Enforcement of the School Education Law. Based on the regulations, the Ministry of Education, Science and Culture issues the course of study as the national standard of curriculum for each of the three school levels. The basic framework for school curricula including the objectives for each subject, the standard teaching content for each subject, and points for consideration in designing the teaching plan are outlined in the course of study.

Each school organizes its own curriculum in accordance with this course of study. However, full consideration is given to such things as the specific geographical location of the school and the individual traits, characteristics, mental and physical development of each individual pupil.

In an attempt to meet changes in society the course of study for each school level has been revised once every ten years or so. For example, in 1989 the course of study for each school level was revised and it will be put into effect in 1992 for the elementary school, in 1993 for the lower secondary school and in 1994 for the upper secondary school.

Four fundamental principles established by the revised course of study are: 1) to educate children to have an open and tolerant mind and to live vigorously; 2) to cultivate a will to learn on one's own accord and to nurture abilities to adjust oneself actively to the changes in society; 3) to master the basic and fundamental content of education necessary for the nation, and enrich programmes to make the most of the individual differences among pupils, and 4) to cultivate attitudes for further development of international understanding and for the Japanese culture and tradition.

2. Moral Education in School

(1) Objectives of Moral Education

The various aims of moral education in the revised courses of study for elementary and lower secondary schools are defined as follows: 1) to instill respect for human dignity; 2) to respect for family, school, and community life; 3) to create a culture rich in individuality and autonomy; and 4) to develop a democratic society and state all of which is undertaken in an attempt to cultivate individuals who are capable of contributing to a peaceful international society.

(2) Teaching of Moral Education

To achieve the objectives of moral education, the courses of study for both elementary and lower secondary schools suggest teaching plans which integrate moral education into the overall curriculum. Furthermore, each school should develop an overall plan and also make a yearly teaching plan for moral education.

These overall activities are structured into three different kinds of school programmes, namely, 1) the class of moral education, 2) subjects, and 3) special activities. Of these three, subject teaching and special activities are purposefully not intended to cultivate morality of pupils. However, some of the teaching materials of subjects and some special activities are deeply concerned with cultivation of morality.

(3) The Class of Moral Education

The class of moral education is conducted by the home room teacher once a week for one hour in both elementary and lower secondary schools. The objectives of this class period are: 1) to cultivate the pupil's ability to practice morality by maintaining close relation with moral education given in each subject and special activities; 2) to inculcate the moral codes identified while supplementing, intensifying and integrating the above moral education; and 3) to cultivate their will to practice morality. (The period of moral education is not provided in the upper secondary school. It is conducted in the subject teaching, especially in the area of Civics, and in special activities, especially in the home room period.)

Teaching Content

In the elementary school, grades 1 and 2 have 14 items of teaching which focus on discipline and basic habits of living; 18 items for grades 3 and 4, focussing on cultivating the attitudes of keeping the norms of living in daily life; and 22 items for grades 5 and 6, concentrating on keeping public morality and devoting oneself to public welfare, respectively.

In the lower secondary school, pupils study 22 items of morality which are centred on acquiring the habits of living and deepening the self-consciousness of the Japanese community.

A New Decade of Moral Education

In the revised courses of study for both elementary and lower secondary schools, the moral codes are structured into four different categories which apply to oneself and to one's relationship to others. They are to be applied to: 1) him-/herself, 2) others, 3) nature and lofty things, and 4) groups and society.

The following items are some examples of teaching contents for moral education for elementary schools (grades 1 and 2).

1) Mainly concerning him-/herself:

- take care of one's health and safety, to make good use of goods and money, to keep oneself neat and tidy, not to act selfishly, and to live in an orderly manner.
- work hard both at school and at home.
- act voluntarily according to one's own beliefs.
- not to tell lies or deceive others and to behave with a feeling of ease.

2) Mainly concerning others:

- keep in mind when meeting others, greet them cheerfully, use words and behave with good grace.
- be kind to younger people and senior citizens around with a warm heart.
- have pleasant relation with friends and to help each other.
- appreciate the kindness received from others in daily life.

3) Mainly concerning nature and lofty things:

- live close to nature and to have affection toward animals and plants with a tender heart.
- esteem all living things.
- appreciate beautiful things, and have a pure mind.

4) Mainly concerning groups and society:

- take care of things that people use in common, keep one's word and observe rules.
- respect one's parents and grandparents, and be willing to help them with housework.
- respect teachers, and have affection toward people at school, and enjoy one's classroom life.

Teaching Methods

Teaching moral education is different from teaching other subjects such as mathematics or Japanese language in that the instruction in the class for moral education does not use any textbook, and it is not taught as a "subject" per se. It normally takes the form of discussion between the teacher and pupils, utilizing supplementary reading materials, educational TV and radio programmes, slides and recorded tapes. The most frequently used instructional materials are teacher-made reading materials as well as those prepared by textbook publishing companies.

The Ministry of Education and the local boards of education provide teachers with a variety of manuals, guides and reference materials, in addition to holding in-service training workshops on moral education.

3. The Cooperation of the School, the Family and the Community

In order to cultivate sound character among pupils, the school, the family and the community need to work together, supplementing each other respectively, as necessary. Therefore, for this purpose, efforts in the following areas have been made 1) publication of school newsletter for parents, 2) "open-house" time for parents to visit schools and observe classroom activities, and 3) PTA organization, etc.

To strengthen the cooperation of these tripartite entities, the Ministry of Education is currently implementing the nation-wide projects as follows:

(1) Designation of Pilot Schools

There are 47 prefectures in Japan, and two pilot schools are designated for each prefecture; one for the elementary and the lower secondary level, respectively, and this results in a total of 94 pilot schools in all for promoting moral education. These schools place special emphasis on the cultivation of basic living habits among pupils with an increased cooperation between the school, the family and the community.

(2) Compilation of Reading Materials on Great Men in Community

In order to cultivate morality of pupils and their affection toward the community, pupils need to understand the ways of living and thinking of great men in the community who have contributed greatly. For this reason, great men in the community are taken up for compilation of their biographical stories and their anecdotes in eight prefectures in the country.

4. Social Agencies and Building of Youth Morality

(1) The Family

It is needless to say that the family has a great influence in building children's value systems and their behaviour. In Japan, the trends so far in

A New Decade of Moral Education

family structure have been from the extended one to the nuclear one. As a result of this, parents themselves are not necessarily confident in parenting. Also the size of the family has become small; the number of children to a family averages one to two, and this has led to over-protection, over-indulgence and over-interference on the part of the parents.

Programmes for education, training and welfare for youth and children are conducted in Japan by a variety of the ministries of the government, such as education, labour, agriculture and fishery, justice, etc., and all programmes are centrally coordinated by the Prime Minister's Office. In addition, there are a lot of programmes for youth conducted by non-governmental organizations. The National Assembly for Youth Development (NAYD), organized in the mid-1960's, is one of the largest NGOs in Japan which aims at the promotion of a nation-wide campaign for the sound development of youth morality. Each of all prefectures (47 in total) has also established its prefectural assembly to collaborate with the NAYD for the promotion of the campaign at prefectural level.

(2) Youth Organizations

In each community, in general, there are voluntary organizations of children called 'Kodomokai' or a children's association. Kodomokai, whose members are mostly children of elementary school, together with some of pupils of lower secondary school, is an organization of playmates of different ages. There are several types of kodomokai, such as kodomokai formed in each street or in the neighbourhood as a unit with voluntary participation of children concerned, kodomokai of school children having a link to the PTA for the school district or kodomokai organized and run by a group of devoted leaders of full age with interest in nurturing children's morality, etc. Although there are differences in emphasis that each association puts on, the organization has a common character of aiming at cultivating such qualities of children as socialization, autonomy, solidarity, etc. through sports, play and social service under the guidance of such community people as seniors, mothers and interested leaders.

Due to rapid changes in society, the activities of the organization have been on the decline greatly for the years all over the country. Generally the activities are apt to be implemented on special occasions only, such as on a day or two during the summer vacation or within long holidays, due to the small number of participation of children or to general indifference to group activities on the part of both parents and children. This is partly because children are made busy with learning both in school and at home for good school marks and for preparation to the entrance examination to the prestigious institutions, and partly because the support for the organization from the parents, the PTAs and the community organizations have relatively declined in recent years. In this regard, it is pointed out that, among others, a recent remarkable increase of the number of mothers who follow occupations has given a negative impact on the functions of the organization. In short, it is urgently required that the functions of the organization of today will have to be clarified for the sake of revitalization in a rapidly changing society of Japan.

As to the organizations having a set purpose, there are 15 nation-wide

organizations such as the Junior Red Cross, the Boy Scouts, the Girl Scouts, the Sea Scouts, the YMCA and the YWCA.

Activities conducted by these organizations are, needless to say, concerned with cultivation of morality of the members concerned. The number of the organizations in total was reported to be 200,000 organizations with a membership of 11 millions in the late 1980's.

Since the mid-1960's, youth organizations have been in a state of great flux in their activities due to a multitude of changes in society. For example, hundreds of thousands of workers moving out of rural areas, increase in the number of housewives working as part-time workers, diversification of activities in leisure time, driving private-car for fun, use of computers at home, the social trend to overestimate the educational background one has -- all these enforce youth organizations to change in terms of their structure and programmes.

Due to these changes, it is difficult for youth and children to have various life experiences which are indispensable for a man and which could be obtained of its own accord in the past. For this reason, there have been established various institutions which provide purposefully youth and children with rich life experiences.

(3) Day-Care Service for the Children in Special Needs

Due to urbanization in society, various social phenomena have taken place, for example, more women in the workforce, increase of broken families, etc. Against this background, the day-care service has been provided not only for infants but also for school children who lack parental care at home, especially in urban centres. The target population is those elementary school children whose parents are working or who are a 'latchkey child' or who are from a single parent family. The day-care service is provided in an independent institution or in an unused classroom of the school or in a space attached to the children's hall in (4) below. Modes of operation are diverse; some institutions are established and run by the local governments, some are entirely run by the parents. Contrary to the school programmes, the day-care centres aim, through inter-age group activities, at building of basic living habits, creativity, independence, etc. Generally, the care-hours for them are from after school to five o'clock in the afternoon.

(4) Children's Halls

Children's halls are established for the purpose of providing children with a place to play and develop their personality through planned programmes organized by qualified instructors. They have meeting rooms, play rooms, and rooms to read. Also they have programmes of a juvenile drama, a puppet show and recreation. These programmes supplement educative functions for the family in which education is neglected due to the mother being away from home to work. In some cases, mother's clubs and children's associations in the community collaborate with the activities conducted by children's halls.

A New Decade of Moral Education

(5) Youth Houses

Youth houses are public facilities designed to help develop young people by means of providing them with opportunities of participating in residential group training activities. Youth houses are surrounded by the favorable natural environment and equipped with diverse facilities for physical training and outdoor activities. By participating in training at these houses, young people are given an opportunity to develop a spirit of self-discipline, cooperation, friendship and social service. They are also encouraged to increase a sense of solidarity. In 1988, there were 440 youth houses, 13 of which were established by the national government and 427 by local governments. The number of users is about 10 millions annually.

(6) Children's Centres

Children's centres or children's nature centres, if literally translated, are public facilities intended to provide school children of elementary and lower secondary schools with an opportunity of getting familiar with nature as well as of developing in them a well-balanced personality through residential group training.

Through various activities in the favourable natural environment, children's centres enable users to make direct contact with benefits from nature and to develop a positive attitude toward nature as well as a sense of reverence for nature. They also enable children to develop a sense of self-discipline, cooperation, friendship and social service. In 1988, there were 257 children's centres, 11 of which were established by the national government, and 246 by the local governments. The number of children who use children's centres are about 3 millions annually.

(7) Young Workers Homes

Young workers homes are the all-round public welfare facilities for young workers of small enterprises which often lack such facilities. In young workers homes, they spend their leisure, join the recreational activities and participate in other diverse programmes ranging from cultural to sports. In 1988, there were 540 young workers homes.

(8) Farming Youth Training Centres

Farming youth training centres and other similar facilities with different names are intended to serve rural youth for the purpose of training successors to farmers and enhancing social intercourse between young men and women in rural areas, etc.

(9) 'Juku' or Private Study Institutions

In Japan, 80% to 90% of elementary school pupils and lower secondary school students now receive supplementary education of one kind or another after school and outside school premises. The supplementary education is

provided by 'juku' or private study institutions. There are several types of juku in terms of objectives and functions, namely, preparatory for bright pupils, supplementary for slow-learners, remedial for the mentally or emotionally handicapped, and personality building. In addition, there is exercise juku for various practical arts such as abacus calculation, calligraphy, musical skills and sports.

(10) Temples, Shrines and Churches

Buddhist temples and Shinto shrines have been less active than they should be in their activities for the character formation of the young, although the majority of Japanese believe in either Buddhism or Shinto or both. Some temples and shrines, however, provide, respectively, the planned programmes for promoting moral values for the young not only to the children of the parishioners but also to non-believers in the community as well. Christian churches are, on the whole, more active in this respect than the two by organizing a Sunday School and other service on regular intervals.

5. Problems and Trends in the Implementation of Moral Education

(1) Changes of the Living Environment and Moral Education

The following environmental changes which surround children have made the cultivation of morality at school difficult. Some of those environmental changes are discussed below.

Reduction in the Family Members

The reduction in the size of families has brought about a decrease in opportunities for cooperation and competition among brothers and sisters, and contributed to the over-protection or over-indulgence of parents for their children.

Aspirations for High Educational Background

The emphasis on entering prestigious universities has lead to intense competition in society with others. This phenomenon has lead to an increase in the number of children attending private study institutions, in addition to regular schooling.

Socio-economic Changes

The flood of workers from rural areas to urban centres, the increase in the number of the businessmen and workers in the work place who are apart from their families in their native cities or towns have caused the absence of father at home and contributed to the loneliness felt by children and the incomplete discipline of children, etc.

A New Decade of Moral Education

Over Informed Society

In addition to the positive contribution of the information-oriented society, it has its harmful side too. For example, children watch TV for long hours. Furthermore, many TV programmes are of a low quality. In addition, harmful magazines and books for children with their contents full of gossips and scandals are now circulated.

Gravitation of Population toward Urban Centres

As a result of the gravitation of the general population toward urban centres, children are deprived of a place to play outside in safety and they are separated from nature.

Arrival of the Affluent Society

The GDP per capital in Japan comes close to US\$20,000. Parents tend to give their children too many goods beyond necessity. The way of living shows tendency toward wastefulness, and frugality tends to be neglected.

All these changes in the children's environment have exerted, directly or indirectly, such influences upon children as the lack of perseverance, under-development of cooperation with others, the inability to think of others, the lack of creativity, etc.

(2) Problems of Moral Education in School

Alienation of the Knowledge on Morality from the Practice of Morality

It is pointed out that the content of moral education tends to be given as knowledge only, and habits to apply such knowledge to moral attitudes or the willingness to practice it need to be improved.

The Class of Moral Education: Mannerism

The class of moral education in the elementary schools tends to do watching TV programmes, and in the case of lower secondary schools reading materials. Such tendency of class instruction without actual volunteer works is recognized almost to the point of mannerism.

Malaysia

A. Place of moral/religious/values education in the school curriculum and its brief objectives

1. Status of Moral Education in the School Curriculum

Moral education in Malaysia, is seen as a means to maintain and upgrade the moral standard of the society. Upholding and practising moral values and making rational decisions concerning moral issues are essential components of national development. Such a strengthening of the moral fibre of the nation can form the basis for political, economic and social stability as well as unity within the context of a multi-racial, multi-cultural, multi-religious and democratic society.

There was Moral Education as a separate subject within the school curriculum before 1983. However, moral values and traits were diffused or integrated into other subjects such as Civics, Local Studies, History, Geography, Health Education and Islamic Religious Education.

In 1979, the Cabinet Committee which studied the implementation of the National Education Policy published its reports and which amongst others, recommended that Moral Education and ethics be taught to non-Muslim pupils whilst Muslim pupils attended Islamic Religious Education classes.

The Moral Education Syllabus for primary school was fully implemented in 1983 as part of the implementation of the New Primary School Curriculum (N.P.S.C). This implementation was carried out in stages on a year to year basis and was completed in 1988. The Moral Education Syllabus for Secondary Schools is an extension of the programme commenced at the primary school level. It has been implemented since 1989 as one of the subjects in the Integrated Curriculum for Secondary School (I.C.S.S). The ICSS is a curriculum realigned towards the enhancement of the standard of education. It is formulated and guided by the National Philosophy of Education, which may be expressed as follows:

"Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable, competent and who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being and as well as being able to contribute to the betterment of the society and the nation at large."

The moral education that is being offered for study in school emphasizes the spiritual, humanitarian and social aspects in the total development of the individual. It also stresses on the inculcation and internalization of noble values practised by Malaysian society and as accepted by the various religions, traditions and cultures of the different communities and which are also consonant with universal values.

A New Decade of Moral Education

2. Objectives of the Moral Education Programme

The Moral Education Syllabuses for the Primary and Secondary Schools are designed in a spiral pattern, that is, although the values taught each year are held constant, the contents and emphasis differ being developed and arranged according to the level of maturity of the pupils. Moral Education aims at producing pupils of good character and who are able to make responsible decisions based on the moral values of the individual, family, community and society. Special emphasis is given to the practise of good daily habits in order to instill good behaviour in pupils.

On the whole, the overall objective of the Moral Education syllabuses both for the primary and secondary school level is the development of an individual who recognizes, accepts and internalizes his role as a responsible decision maker pertaining to moral issues in a democratic society such that his actions are governed by moral principles in all situations.

3. Time allocation

In Malaysia there are two types of primary schools. The first type is the National Primary School which uses Bahasa Malaysia (National Language) as the medium of instruction. The second one is the National Type Primary School which uses Chinese/Tamil as the medium of instruction.

In the national primary school, Moral Education is taught for 180 minutes while in the national type primary school for 150 minutes per week.

There is only one type of Secondary School in Malaysia and it uses Bahasa Malaysia as the medium of instruction. At the secondary school level moral education is taught for 120 minutes per week.

4. The Core Contents of Moral Education

The sixteen core values identified in the Moral Education syllabus are based on religious considerations, traditions and values of the multi-racial Malaysian society as well as on universal values that are in accordance with the principles of National Ideology. These values are:

1. Cleanliness of Body and Mind.
2. Sympathy/Empathy/Tolerance.
3. Moderation.
4. Diligence.
5. Gratitude.
6. Justice.
7. Honesty.
8. Respect.
9. Love.
10. Public Spiritedness/Community Relations.
11. Freedom.
12. Modesty.
13. Bravery/Courage.
14. Rationality.

15. Self-reliance/Independence.
16. Cooperation.

The moral values listed in the syllabus do not adhere to any particular hierarchy of importance. These moral values may be introduced during any lesson wherever appropriate, suitable and pertinent to the subject of study. Though the values taught are the same for every grade, the contents, specific objectives and stress in teaching are different. The curriculum specification for every grade is prepared according to pupils' ability and moral maturity. In the instruction of moral education, consideration is given to establishing and guiding pupils in practising good habits and behaviour in their everyday life.

Apart from this, moral values are also taught directly or indirectly and whenever appropriate in other subjects such as the English Language, Bahasa Malaysia, History, Geography, Science and also through co-curricular activities. Co-curricular activities are pivotal in the sense that they provide a natural arena for the practise of moral values.

5. The Role of the Ministry of Education in the Implementation of Moral Education.

Malaysia has a centralized system of educational administration. Its administrative structure has four distinct hierarchical levels namely, federal, state, district and school. The Ministry of Education, at the federal level, implements the education policy in accordance with national aspirations and objectives. It is responsible for translating the educational policy into plans, programmes, projects and activities. It formulates policy guidelines for planning, and co-ordinates implementation.

Several divisions in the Ministry of Education work together and are responsible for providing and implementing programmes, projects and activities, including Moral Education. These divisions are:

a) The Curriculum Development Center (CDC)

The Curriculum Development Center is responsible for the development of the school curriculum. It conducts research and evaluation on school curriculum to ensure that they are relevant to national needs and aspirations. Besides developing the curriculum it also produces curriculum support materials to enhance the teaching-learning process. To ensure effective implementation of the curriculum, it conducts in-service courses for teachers as well as key-personnel and other officers involved in curriculum implementation.

b) The School Division

This Division is responsible for implementing programmes, projects and activities of the Ministry of Education. It carries out its functions through the State Education Departments and District Education Offices. One of its functions is to plan co-curricular activities for schools and to allocate, post and transfer trained teachers throughout the country in accordance with supply and demand.

A New Decade of Moral Education

c) The Textbook Division

This Division evaluates and approves all textbooks for use in primary and secondary schools. It is also the responsibility of this division to ensure that all schools abide by stipulated regulations concerning the purchase, sales and use of approved textbooks. It also implements the Textbook Loan Scheme.

d) The Teacher Education Division

This Division is responsible for pre-service teacher education at college level and ensures that teacher production meets teacher requirement of government-aided primary and secondary schools. In order to cope with the present situation, Moral Education was first introduced in Malaysian Teacher Training Colleges in 1978 and since July 1988 all teacher trainees, including Muslims, have had to study Moral Education.

e) The Educational Technology Division

This Division is responsible for the provision of complementary educational media services as well as educational technology services to complement educational programmes in schools to upgrade the quality of education. Services provided by this division include educational television programmes, educational radio programmes as well as the supply and loan of audio-visual aids, software and educational technology services to schools.

f) The Federal Inspectorate of Schools

This Division is responsible for the inspection and supervision of schools. School inspection is carried out regularly to ensure that the quality of teaching and learning as well as the administration of schools is carried out satisfactorily.

B. Social agencies which have influence on the character building of children and their expected roles and perceived impact

Apart from the Ministry of Education, there are also other ministries and voluntary bodies which play an important role in the inculcation of moral values among students and contribute towards the success of the moral education programmes. The government agencies mentioned are:

- 1) The Ministry of Youth and Sports
- 2) The Ministry of Information
- 3) The Ministry of Social Welfare

Character building is a continuous process. It needs constant and perpetual reminder as to the essence of righteousness, the value of good conduct and the danger of over indulgence and extremism. It is felt that the propagation of religious ideals becomes more urgent when the appeal of worldly comforts become very strong.

The Malaysian government continues to give support to the growth of healthy voluntary organizations. State and district departments under the

Ministry of Youth and Sports give encouragement and financial aid to the formation of youth clubs and other voluntary organizations as well as organizing of cultural and social activities which would benefit both all members and the local community. Through the district offices grants are also given by the Ministry of Agriculture to assist them in establishing and running co-operatives which would lure youth away from the temptations of city life.

The mass media also participates in the promotion of moral education actively. The electronic media such as television and radio are telecasting educational programmes which instill moral values as desired by Malaysian societies. Printed media like newspapers and magazines also publicize articles concerning moral ethics and values.

C. Major problems, issues and trends with respect to the implementation of moral/religious/values education at school level.

1. Moral Education Concept and Philosophy

Since moral education is a new and abstract subject, it needs time for teachers and the public to understand the concept and philosophy of moral education.

2. Moral Education Programme in School

a) Teaching and learning

The values taught in the school are the same from year to year beginning from the primary school level to the secondary school level. Ways and means have to be found create an interesting learning environments and effective teaching strategies especially in the affective domain.

b) Evaluation

In Moral Education the most difficult component is the evaluation of pupils' moral behaviour. Morality covers the character and personality of the pupils. It is difficult to observe clearly the behaviour and actual motive of the individual for doing a certain thing at a certain time. Furthermore the effect of moral education is not too be seen in a short period.

It is easy to evaluate the cognitive domain but not the affective domain. Even though pupils may give suitable answer to a certain controversial question, it is hard for teachers to make a moral judgment.

Teachers tend to evaluate the cognitive aspect because it is really difficult to make evaluation on attitudes.

3. Moral Education and the Community

Teaching and learning of moral education has been and still is the sole responsibility extent of the school. In reality, the success of this moral

A New Decade of Moral Education

education programme depends on the global community involvement. Problems are faced in getting the community involved actively in such a programme. These problems include finding suitable time, financial resources and conducting suitable activities.

4. The Moral Dilemma

The fundamental dilemma among pupils is the conflict of values between what they perceive and learn in school and what is being practised at home and in the society.

D. Conclusion

In Malaysia, the perquisite for the achievement of national identity is national unity which is developed through various economic and social means. Education play an important role in achieving national unity for national development. Therefore, it can not be denied that moral education is part and parcel of nation building within the context of a multi-racial, multi-religious and democratic society. It is hoped that every citizen is aware of and is alert to the uplifting, upholding, promoting and practising of the fundamental procedural rules and values that are an integral aspect of everyday life.

The school, as an institution for socialization, is an agent for the transmission of human values accepted and desired by the Malaysian society. It provides opportunities both directly and indirectly for pupils to be aware of these values and to put them onto practise. Therefore, the successful implementation of moral education should not lie on the shoulders of educators solely but is the duty and moral responsibility of every loyal citizen in the country.

New Zealand

The Place of Moral/Religious/Values Education in the School Curriculum and its brief objectives

In the past teachers had to write into their School Scheme how character development would be implemented. This requirement was abolished in the 1960's by the Minister of Education.

The school is still recognized as an important purveyor of moral values today but in very different ways from the past due largely to the recognition both of the need to educate the whole child, and that children live in an increasingly pluralistic society.

Committee comment in The Curriculum Review 1986 (p.25) states: "Moral values are an integral part of New Zealand culture. Christianity forms the basis of the Anglo tradition; spirituality is the basis of Maori tradition. Both embrace attitudes to and relationships with all aspects of the environment and people"

This dual tradition is acknowledged and allowed for in the Primary School Curriculum, in the case of Maori tradition through Taha Maori, (the Maori dimension which includes a recognition of the spiritual (wairua) but in the case of Christianity, schools may only teach Christian values when the school is 'closed', because of a secular clause in the Education Act, applicable only to Primary schools. (see below - Religions Education).

Although there is no one set of values that is recognized Nationally for Primary or Secondary Schools, there are suggested guidelines, laid down under Curriculum Principles and Curriculum Aspects, in the Draft Curriculum Statement 1988 and National guiding principles for school charters. Also values expectations are referred to in the syllabuses.

Draft National Curriculum Statement for New Zealand Schools

This document is being assessed and reviewed at present.

The Draft Statement sets out principles first outlined in 'The Curriculum Review' and recommends that all studies and activities in schools follow these principles which are:

- Focusing on the learner
- Promoting a sense of culture identity
- Promoting equity
- Achieving balance and coherence
- Providing for accountability

Eight aspects of learning which are interrelated are included. These are:

- Culture and Heritage
- Language
- Creative and Aesthetic Development
- Mathematics

A New Decade of Moral Education

- Practical Abilities
- Living in Society
- Science, Technology, and the Environment
- Health and Well-being

Collectively these describe the knowledge, skills, attitudes and values which a school's curriculum should provide for all students.

There are also over-riding general values that all school education is expected to promote, such as:

- respect for the dignity and well-being of others
- caring and sharing
- honesty
- tolerance
- compassion
- perseverance
- self-esteem

School Goals and objectives

1) Community Partnership Goals and Objectives

GOAL: To enhance learning by establishing a partnership with the school's community and to be responsive to its educational needs and wishes.

2) Equity Goals and Objectives

GOAL A: To enhance learning by ensuring that the curriculum is non-sexist and non-racist and that any disadvantage experienced at the school by students, parents, or staff members because of gender or religious, ethnic, cultural social or family background is acknowledged and addressed.

GOAL B: To enhance learning by ensuring that the school's policies and practices seek to achieve equitable outcomes for students of both sexes; for rural and urban students; for students from all religions, ethnic, cultural, social, family and class background and for all students, irrespective of their ability or disability.

GOAL C: To enhance learning by providing role models, such as girls, women and people from different ethnic groups in positions of leadership and authority and boys and men as care-givers, so that children can understand the meaning of equity in behaviour they observe from day to day.

GOAL D: To enhance learning by developing policies and procedures which aim to eliminate any sexual harassment of students, parents, or staff members in the school and to provide appropriate and proper grievance procedures to handle complaints of sexual harassment.

3) Treaty of Waitangi Goals and Objectives

GOAL: To fulfill the intent of the Treaty of Waitangi by valuing New Zealand's dual cultural heritage.

Objectives:

Every year prepare policies which will:

- a) ensure the curriculum reflects Maori perspectives;
- b) make equitable provisions in the curriculum for the instructional needs of Maori children;
- c) provide opportunities for students who wish to learn the Maori language and culture;
- d) provide for students whose parents wish them to be educated through the Maori language. This could be, for example, through the provision of local or distance education and may include the use of language and cultural resources of the Maori community;
- e) recognize Maori values in the provision of resources and facilities within the school;
- f) staff the school to meet the requirement of a -d above. (Boards of Trustees may provide more goals and objectives if they wish.)

Religious Education

Special mention must be made of religious values education, because although New Zealand State Primary Schools are "free, compulsory and secular", allowance is made for religious education, although it is excluded from the Curriculum.

The Education Act 1964 states:

- 78 Religious Instruction and observances in state primary schools - Notwithstanding anything to the contrary in section 77 of this Act, if the School Committee for the school district in which the school is situated, after consultation with the Principal, so determines, any class or classes at the school, or the school as a whole, may be closed at any time or times of the school day for any period or periods exceeding in the aggregate neither 60 minutes in any week nor 20 hours in any school year, for any class, for the purposes of religious instruction given by voluntary instructors approved by the School Committee and of religious observances conducted in a manner approved by the School Committee or for either of those purposes; and the school buildings may be used for those purpose or for either of them.
- 79 Attendance at religious instruction or observances not compulsory - No pupil enrolled at a State Primary School shall be required to attend or take part in any such instruction or observances if any parent or guardian of the pupil does not wish the pupil to take part therein and makes his or her wishes known in writing to the Head Teacher of the school.

A New Decade of Moral Education

Any parent or guardian who has given such an indication of wishes may at any time withdraw it.

These clauses apply only to State Primary Schools. Church denominational schools have an unequivocal right to influence the religious values of the children attending church schools

Religious Education in State Primary Schools is taught by voluntary teachers mainly using the Agreed Syllabus - Religion in Life. Oversight and training is provided by the Churches' Education Commission, which comprises 12 member denominations.

Religion in Life designed for use with children coming from a wide variety of religious backgrounds, and children who have no religious background at all. Accordingly its aims are more general and more limited than those of a parish Christian education programme. It is not a substitute for Christian nurture in the home and the church, though it seeks to make a contribution to it. [See Appendix 1]

In State Secondary Schools religious values are promoted in school assemblies, where a bible reading, prayer and hymn are given and/or a talk about the meaning of life, which may include visual, e.g. dramatic or roleplay presentation.

A few secondary schools have a religious studies programme in the sixth form. A draft National curriculum guideline has been prepared in Religious Studies, for fifth and sixth forms, based on modules.

The question of religious values may be discussed as part of the social studies programme. The secular clause does not apply to secondary schools.

The debate about how far government schools should be involved in religion and the development of religious values is not finished.

Maori Values

... "Maori was used to thinking of religion and the civil law as one. The functions of his religion took the place of what the Pakeha calls civil law as the restraining and controlling force in the Maori commune. ... He (Maori) assumed the law and the gospel to be one".

Apirana Ngata and I.L. Sutherland.

This Maori understanding of the unity of the spiritual and temporal orders can be exemplified in events relating to the signing of the Treaty of Waitangi.

In Maori terms the Treaty made a covenant between the Maori and the British Queen and this compact was witnessed by God.

Social Policy Vol. III part 1, p.33

"Later Maori reinterpreted the gospel in the light of their fundamental values, thereby giving rise to particular Maori cultural expressions of Chris-

tianity which are still evident." p.35.

"Today Maori traditional values and these values inherent in Christian teachings have come together in a continuing dynamic interaction, and increasingly it is Maori who determine their hierarchy of values." p.35.

(Thus it is that) "value conflicts exist within Maori society and between Maori and Pakeha. ...These conflicts include on the one hand European values of individualism and personalist values such as private ownership, personal wealth and the domination of the environment by people; and on the other hand Maori values of communalism, a sense of group benefit joint ownership, hapu (sub-tribal group) - and iwi (people) wealth and well-being, and interaction of the environment with people." p.35

Because of a recognition of the differences in background, culture, and values, of Maori and in order to preserve these, allowances have been made for Taha Maori (the Maori dimension) to permeate the structure of the school.

Peace Studies

Aims

The aims of peace studies are:

- to provide people with insights into how to live at peace with themselves and with others;
- to develop skills in solving problems and resolving conflicts with others;
- to enable students to address conflict in their society and in the world at large in constructive ways.

Objectives

Peace studies are designed to help people to:

- develop positive attitudes to their own worth, and to appreciate the needs and values of other people and cultures;
- understand causes of conflict between individuals, and in families, groups, societies and the world;
- develop skills in identifying and solving problems using non-violent ways of handling conflict;
- understand the interdependence of all living systems and the responsibility of caring for the environment;
- explore possible ways to meet the challenges for a more just and peaceful future world.

Social Agencies

The Family

The family is profoundly influential in the socialising process.

All families influence the development of moral values in their children positively or negatively whether they do it consciously or not. Rewards and punishment are administered for behaviour that is approved or disapproved by parents and other adults and by brothers and sisters.

The standards and examples given by parents have great importance for the young child especially in relation to promise-keeping, honesty, conduct and behaviour. For example, concern for others is first learned through the example of parents. It is also true that children learn negative values by observing parents' behaviour and attitudes.

The extent to which particular families are exposed to suffering and death, or consider openly matters of perplexity concerning life and conduct, varies greatly as does the impact of the family on the character development of the child. Unfortunately, it is possible for a child to have little or no exposure, in the family situation, to religious values arising from encountering boundary situations.

Marriage breakdowns, which are growing, greatly increase the stress and strain placed on the family. Research indicates that it is likely that 40% of children will live with only one parent at some stage of their lives.

This is compounded by the increasing number of small nuclear families. Larger families offered support for parents and experience in child development and living that is not possible in the smaller family units.

The extended family concept is being tried by authorities to help keep the child with parents or relatives so that they remain together even if parents cannot cope.

Although the family, as a socialising agent faces many problems, it is still the most important agent of moral education.

It is through these first social encounters that a child begins to learn compassion, or callousness, prejudice or tolerance, generosity or meanness.

The Church

The role of the Church is much broader than today. Although its role is didactic, by and large it is not dictatorial.

Even, although, Fiona Kidman (a novelist) sounds a warning about churches using their spirituality as a tool of power (in her 'Book of Secrets'), which depicts a religious leader exerting control over lives, the church exercises positive influence on the moral development of children and adults.

Directly churches are involved in religious education through denominational schools, and through religious education programmes in state schools as well as church-related groups like Girls and Boys Brigade, Scouts, Guides and Youth Groups. Many Youth Groups successfully use methods such as simulation games to stimulate discussion about values and moral education.

Indirectly the church influences children through its involvement in such things as Anti-racism and Peace programmes and its growing emphases on bi-culturalism.

The church presents a different view of reality, based on the gospel, which incorporates important moral values such as care of the poor, social justice, peace, the importance of community and belonging, love and servanthood. Some of these are in sharp contrast with Government values such as user pays.

Impact

The impact of church is difficult to assess but it is probably greater than people realise. Many children respond positively to the Religious Education programmes in schools. Teacher and Principals report that in many cases the general moral tone of the school has been lifted.

Sunday schools (Church education programme for children) are still continuing despite the competition from sports clubs and television. The church has helped to raise the awareness of people to the importance of such values as racial harmony and peace.

The School

The school is becoming more and more influential, as it is required to accept more and more responsibility for its students. In many cases it is the chief care-giver.

This situation has changed more recently because of the breakdown of marriages, and the increasing number of solo parents; the growing number of parents who exercise little or no control over their children; the changing educational role of the school. e.g. No longer just 3 r's (reading, writing and arithmetic) but a much broader curriculum. (see question one)

Each school is expected to write into their School Charter how they are going to ensure that the Treaty of Waitangi is recognized, and that the principles of equity, non-sexism, multi-culturalism are met. Stemming from these basic principles are further values. However, these vary from school to school, although some are written into the syllabuses.

Impact

Because of general and rather shapeless nature of the values that schools are expected to impart it is unlikely that pupils receive more than a superficial understanding unless the values permeate the school structure,

A New Decade of Moral Education

organization and relationships.

For example it is useless to promote self-respect and co-operation if the school allows psychological punishment and corporal punishment. Although moral values are largely caught rather than taught, it is still important for the school to identify those values and present good role models to the children.

Mass Media, Literature, etc.

In the Report of The Royal Commission on Social Policy Vol. III Part One (p.446), it states that to recognise people as ends in themselves requires more than just treating them humanely, but also "Having our sense of ourselves, and our values, affirmed by being reflected back to us in our literature, television programmes, visual and performing arts."

Unfortunately, it is often negative values that are reflected back to us. Too often today adults are portrayed as frightening and threatening in literature and on T.V. programmes.

Impact

No research has been done in New Zealand to show what impact the mass media and literature have on the character building of children. However, the little research that the Churches Education Commission has done on video-viewing indicates that there is a greater acceptance of violence especially among boys after viewing several videos containing violence.

It is not only that children are viewing videos and television that is disturbing, but also the amount of time spent viewing programmes portraying negative values.

There is a de-sensitising of the child's resistances to the violent and the frightening; exposure to casual sexual habits at an early age; and exposure to a lack of moral values.

Unfortunately these can counter any affirmations of positive moral values, which do also occur.

Implementation of Moral/Religious/Values Education at School

Values are expressed both as preferred behaviours and, as standards that guide our actions.

Our pluralistic society presents great difficulties for the implementation of values education at the school level.

A parent may have very different values from the sports club, church, and school. This makes it very confusing for children.

Although there may well be some basic common values, such as honesty,

and preserverence, these are not necessarily upheld, or if they are they may be changed to suit a particular situation. Children learn early that there is often a difference between what adults say is right and what adults do.

It is not possible to inject Christian ethnics like a moral anti-biotic into a neutral school environment. Values must be incorporated into the whole school structure, and this requires the co-operation of the whole school community - parents, teachers and pupils.

Issues

1. A major issue in the areas of moral and religious education is the question about what is the appropriate teaching methods for children in primary schools and for adolescents in secondary schools.
2. There is a growing indifference to all values especially those which involve serious commitment, whether Humanist or Christian.
3. There is no agreement about the grounds on which morality and moral decisions rest which may be a religious, philosophical, or ideological basis or a combination.
4. Interpretation of moral principle such as you shall not kill varies greatly e.g. on issues such as abortion and defence of one's property or country.
5. Morality and moral values are directly related to what it means to be human and how we regard, human beings. This involves examination of both interpersonal and broader social issues.
6. Increasing diversity, challenges to authority, relativism, and pluralism present difficult problems today for moral/religious/values/ education.

QUESTIONS

- To what extent should schools be involved in the development of moral and religious values?
- Are there any moral/religious values that all people should hold? (Universal values)
- Should we teach cultural values or educate children on how to evaluate values? or both?
- Should we educate for the whole of life or only to earn a living?

[Appendix 1]

Religion in Life Programme

Religion in Life aims, within limits appropriate to the children's stages of development, to help them gain:

- * some understanding of the religious dimension of the experience of many people
- * some knowledge of Jesus, the things he did and the things he said
- * some knowledge of the structure, style, and content of the Bible
- * some experience and understanding of Christian worship, festivals, stories, and symbols
- * some knowledge of the role of the churches in our community
- * an awareness of the existence of other religions, and some knowledge of their teaching and traditions.

In addition, it aims to help children develop

- * their capacity for meaningful and satisfying relationships with others
- * their growing sense of right and wrong
- * their potential for creative expression
- * a capacity to wonder about the world around them
- * a positive attitude to themselves as growing persons
- * an openness to questions of meaning, purpose and value
- * a capacity to decide what has personal relevance for them.

Religion in Life sessions are designed to:

- * start from and constantly be related to the children's experience
- * take into account the interests, needs and limitations of the children
- * seek to deepen and enrich the children's experience of life
- * encourage the children to make their own discoveries
- * engage the children's direct and active involvement
- * relate to the other school activities of the children

- * aim to expand both the religious knowledge and religious experience of the children.

The hoped-for outcome is that children will not only be informed about the Christian faith but will be awakened to the religious dimension of their own experience of life. This marks the difference between religious education and social studies.

[Appendix 2]

Peace Studies

Processes and Approaches

In a context of conflict or problem-solving, students can be encouraged to develop the following skills:

- * to analyse for themselves the causes of conflict
- * to identify the options available for resolving conflict in a given situation
- * to investigate the ways violence or armed conflict can be averted
- * to appreciate different points of view and why they are held
- * to evaluate the underlying values in a situation or problem to be solved
- * to respect human right and accept responsibilities
- * to cope with challenges and modify untenable positions
- * to express thoughts and feelings in creative ways
- * to appreciate the role of the neutral mediator
- * to negotiate solutions through approaches such as co-operation, conciliation or arbitration
- * to consider responsible forms of social action and participation based on reasoned judgments and informed choices.

These objectives have much in common with social studies, health, language and science curricula and methodology. The elements are identified more specifically in the attached curriculum framework.

Peace studies begin with the experiences and perceptions of the learners. The choice of focus and learning activities will be guided by the learners' needs, age-level and understanding. At all times these should be related to young peoples' own lives and respect their diversity of cultural traditions.

A New Decade of Moral Education

It is important that studies discover that they are not responsible for finding solutions to all the world's problems. Rather, they should recognise that questioning, investigating options and understanding viewpoints are ways forward in any debate.

Papua New Guinea

1. Brief History

Moral and Spiritual Education is not a new thing. Before the advent of the European Colonization, Papua New Guinea societies had systems of traditional education by which knowledge, skills and attitudes necessary for each society were passed on.

When the Western Education System was introduced, its emphasis was to inculcate the knowledge, skills and attitudes of the colonists. Missionaries who accompanied the first European colonists started this new system of education. Churches built schools to introduce Christian beliefs and principles and to provide skills needed to support their work. In the 1950's the colonial Government built schools to train an elite to work in their administration and in the introduced business and service industries. Traditional skills, moral and spiritual values were not part of this school experience. Since then attendance at school and gaining of paid employment have been seen as proof that you were successfully 'educated'.

2. Reformation

It was not until recently, people realized that some important aspects of 'developing a whole person' were missing "Moral and Ethical Developments".

Governments and educationists are having to think again about our systems of education. In 1986 the Minister for Education asked for an investigation in the current education system. A committee was formed under the chairmanship of Sir Paulius Matane and it sought the views of people all over the country.

Some of the weaknesses the Matane Committee identified in the present education system were:

1. The system ignores the social and spiritual needs of the students.
2. The community itself is not taking sufficient responsibility for the teaching of traditional values and skills.
3. Schools are expected to do too much. Teachers are inadequately prepared for their role.
4. There are barriers between schools and the community. Parents view education as a means of getting a job.
5. Churches are failing the moral and spiritual teaching in secondary schools because their instructors are not trained teachers.

In the light of the findings of the Philosophy Committee, the National Department of Education (NDOE) restated the principle aim of the future education to be:

"To pursue the integral human development (IHD) of every child to the

maximum of their individual potential for useful community living through:

- the development of positive moral and spiritual attentions.
- the development of relevant vocational skills.
- improving numeracy and literacy."

In other words, thought must be given respectively to the physical/economic, moral, spiritual and political needs for existence, and this guides action. This is what is meant by integral human development. What is happening nowadays is that human development is being fragmented with more attention being paid to political and physical/economic needs and less to spiritual and moral needs.

For a child to achieve the goal of socialization the child must first be provided with an opportunity to become dynamically involved with others. Accordingly, another goal of education is liberation from every form of domination and oppression and, as a consequence of liberation, the other important goal of education is equality.

Much of what is good in traditional Papua New Guinean society operates within a framework of spiritual, social, physical/economic and political needs which are integrated together and are the basis of life itself.

3. Moral and Spiritual Development

In the area of Moral and Spiritual Development, the strategies for the attainment of this aim (PP2) are given below:

1) The development of Patriotism, Nationalism, and a sense of responsibility will take in the form of daily school assemblies, singing of the National Anthem, saluting the flag, celebration of important national events, learning about distinguished national and community leaders and an effective pastoral-care programme.

Daily school assembly will have 20-30 minute morning school assembly in which National Flag, Provincial Flag and the School Flag (if any) will be raised along with the singing of the National Anthem. This could be followed by a talk from a selected speaker. The schools could invite a distinguished person from the nearby community to talk to the assembly on certain mornings.

The pastoral-care programme will take place twice a week. This will consist of an assembly addressed by a selected speaker (as in daily assembly) followed by a meeting of small 'family' or home groups (wantoks) at which the assembly topic will be further discussed. This pastoral-care programme will require the preparation of suitable materials based on morals and ethical issues selected from the writings of leading Melanesian thinkers and the Constitution. An extra 30 minutes will be allocated to the normal daily time for morning assembly.

2) The second strategy is aimed at improving discipline, giving purpose, and a spirit of co-operation in P.N.G. schools.

Appendix 3: Country Reports: Papua New Guinea

All potential and serving headmasters and senior teachers should attend specially developed courses on leadership, community development skills, management and administrative skills targeted at the running of disciplined schools. It is also essential that a handbook outlining effective discipline, management techniques and community development skills be developed. These programmes should be included in the staff development proposals being presently developed.

3) For the development of common-core spiritual development syllabus there should be an office set up in the Curriculum Development Division with the staff of two non-biased religious officers. The office will have same status as any other subject. An approved syllabus will then be developed in a Subject Advisory Committee (SAC) that consists of membership from different church denominations as well as outside of the church representatives.

The implementation of the common-core spiritual development programme will consider the teacher training programmes in all community teachers' colleges. The colleges will make provisions where teachers can be trained to teach religious classes in schools. These teachers will be certified with certificates recognized by the department to give extra incentive for teachers to take up religious study courses at the colleges and to come out as qualified religious instruction teachers.

Some of these strategies are already been implemented in parts. For example some schools have already restructured their morning school assemblies to incorporate some of the things described in strategy No.1 and more schools are considering doing the same. The 'School Assembly Resource Book' has now been written and should be ready for distribution by mid-1990. The Curriculum Development Division is strongly considering the establishment of the 'Religious Education' office at the unit in 1990. Plans are now being discussed.

National Department of Education is very much aware of the lack of emphasis on moral education in schools in Papua New Guinea and is now committing time and resources towards Integral Human Development (IHD) as outlined in its Philosophy of Education, commonly known as the "MATANE REPORT".

IHD in our terms, means that education should produce happy, sociable, confident people who can solve their own problems, who can provide for themselves, who like and respect each other and who willingly work together for the benefit of their families, community and country. In other words, education is for living, it is not a new idea and it is not just for getting paid employment so all aspects of the person must be considered.

The NDOE is asking the whole society to be more responsible for educating its young people.

4. Social Agents

Education is a purposeful activity towards ends which are deemed to be good. "Good", here is defined as integral human development. While many of the aims and goals of the National Education System are in themselves consistent with the goal of integral human development, they are not being effec-

A New Decade of Moral Education

tively implemented or integrated.

The home as an agent of education

The parents are the child's first educators. Together with the community, they play a key role in the socialization of the child. Parents should realize the importance of meeting the basic needs of their children in order to help them learn better. They should be encouraged to set a good example of behaviour and to see that their children are properly fed before coming to school. Where possible, parents should also assist by providing them with books. They should be encouraged to take more interest in the education of their children by helping to maintain and improve school property. Many parents view education in terms of the economic benefits of modern sector employment, feel cut-off from the formal education process because of their own educational backgrounds and because of the language barriers. Parents expect a great deal from teachers and feel disappointed and frustrated when their children cause social problems in the community or do not perform as well as they would have wished. Barriers between school and community must be removed, but this is more likely to happen as the result of initiative taken by schools.

The church as an agent of education

Although the spiritual and moral training of children is primarily the responsibility of parents, the church, the school and the community also have parts to play. The main task of the church is to help parents, teachers, and the community in carrying out their responsibility.

Church representative visit government schools to give religious instruction, but some of them are not trained as teachers, and as a result the instruction is ineffective or even negative in its impact. There is a need for skillful teachers, properly trained, not just to teach Bible knowledge, but to stimulate interest in students in spiritual and moral issues. Most Community School teachers are in fact trained to teach Religious Instruction. Churches should be encouraged to make use of these available skills. Many church agencies have forged links with the schools through individual teachers, some of whom they have sponsored on religious training courses. This practice should be encouraged.

Some church agencies actively discourage participation in cultural and traditional activities on the grounds that these are pagan. Such attitudes act against achieving the goals of socialization and participation and serve to alienate children from their communities. This should not be tolerated.

The community as an agent of education

The home and the community are the child's first agents of socialization. It is here that children first learn about their culture and traditions and should learn about respect, co-operation and justice. Traditional values and skills have a place in modern Papua New Guinea, and the best agent for the transmission of these is the community itself. The teaching of locally

relevant practical subjects such as agriculture and expressive arts can be a shared responsibility of the school and the community.

While socialization provides the opportunity for children to develop social skills, participation requires that they be encouraged to develop to improving community life. The community leaders should help to discourage parents from regarding education as a passport to wage employment.

Other agents of education

There are other important agents of education which influence the child e.g. the police, the communications media and politicians.

As a disciplined force the police are in a position to project a sense of responsibility and social obligation. The police can become better role models for behaviour. They should be encouraged to make friendly informal visits to schools more regularly and to participate in youth group activities in the communities which they serve. The training of police should include attitude development towards more effective public relations, the morality of basic justice and equal and fair treatment of all people.

The communications media have a very strong influence on the development of attitudes in young people. More could be done to motivate students towards more effective participation by providing them with more appropriate hero figures than 'Phantom', 'Tarzan' and 'Flash Gordon', with their violence and racist and sexist attitudes. More publicity could also be given to model teachers who have shown a commitment to community development through education.

The school has no chance of educating children to develop positive attitudes in competition with movies and videos with their present level of violence and negative social attitudes. Parents and the community need to take more responsibility for what their children watch.

Above all the political leaders must realise that they are highly visible role models for all young people, and have the greatest responsibility in ensuring that what is preached is also practised. The implementation of a philosophy based on integral human development will require political support both in terms of resources and in terms of personal commitment.

5. Integration of Different Agents of Education

Much more can be done to socialize the child if the parents, community leaders, church and school co-operate with each other.

School facilities should be shared with the community and become a focus for the socialization process for children, parents, teachers, and the community at large. Integration is best learnt when school and community co-operate. An important role of the school is to encourage such co-operation.

A New Decade of Moral Education

6. Problem and Issues on Moral Education

There are number of problems and issues already highlighted in the previous sections. However, I would like to make reference to a few common ones that require immediate attention in resolving them in order to implement effective moral education programmes. These are;

1. Lack of emphasis on moral education in the current system of education.
2. No structural materials developed to teach moral education.
3. Parents play a minimal role in educating their children in the area of moral education.
4. Lack of interaction and involvement between the school and the community.
5. Unrealistic aspirations of parents, community and the children themselves about the purpose of education.
6. The social agents are not interacting with each other in discussing the concern for moral and spiritual education.

These problems raised issues like;

- the need for raising the importance and the role of moral education in our schools.
- the need to develop structural materials on moral education.
- re-education of parents and the community about the purpose of education and to encourage them to take part in teaching moral education.
- parents and the children themselves will need to be re-educated to change them attitudes about the purpose of education.
- encouraging the school to facilitate and encourage other social agents of moral education to work together.

Until these issues are resolved, moral education programmes will not be implemented effectively. This requires time, finance and manpower resources, and commitment from all of the social agents for moral education to resolve these issues, devise programmes, and implement them. The Government and the Department of Education have realised this need and are now working towards this direction.

Philippines

Introduction

Values Education in the Philippines has always been a part of the school curricula for more than eight decades particularly in the elementary grades where it has always been treated as a separate subject alternatively called by different names such as Notions of Morality, Christian Doctrine, Notions of Sacred History, Rules of Urbanity, Good Manners and Right Conduct, Christian Living, Character Education or Character Building Activities. A Royal Decree of 1867 during the Spanish period prescribed Christian social and moral ethics in secondary schools. Value emphasis or priorities reflected in the goals of education and the Philippine Constitution changed with each era from the Spanish Era, to the American era, the short Japanese occupation of the Philippines, the Philippine Commonwealth, the Martial Law Era and the present era. Correspondingly, the relative extent of the role of social agencies, such as the home, the school, the church, the community and mass media in influencing behaviour seemed to change with each era. For example, the church played a major role in values development during the Spanish era with parents playing a major supportive role, but with the introduction of popular schools during the American regime, the formal schools took on a major role particularly in citizenship training. Today, the school, the home, community and more and more, the mass media are expected to play major roles in supporting and reinforcing one another's efforts in values development.

More recently, there has been an increasing concern for values education across the three levels of education in the Philippines, that is, the elementary level, the secondary level and the tertiary level. To a large extent, this was motivated by the nonviolent people's revolution in this country in 1986. A new hope, a new vision and a new direction emerged as there was more democratic space, a new national values education program was introduced in the same year which reinforced the existing values education earlier introduced in 1982 by the Development of Education, Culture and Sports to provide and promote values education in all three levels of the educational system for the development of the human person committed to the building of a "just and humane society and an independent and democratic nation" (Preamble of the 1987 Constitution). The response to this program by the 14 regions in the country was overwhelming. Curricular reforms include the inclusion of values education in the three levels of education.

Last year, a Republic Act, otherwise known as Rules Implementing the Code of Conduct and Ethical Standards for Public Officials and Employees was adopted with the following emphasis: ethical and moral values; rights, duties and responsibilities of public servants; nationalism and patriotism; justice and human rights; commitment to responsiveness to the public, simple living and transparency. This code of conduct complements and reinforces what schools are doing in values education, for unless the teachers and employees are models in themselves it would be difficult to expect the learners to follow what we teach in schools.

Values Education in the Philippine School Curriculum

Soon after the non-violent revolution of 1986, new expectations emerged for active participation in social transformation through the

A New Decade of Moral Education

development of values relevant to the peoples' common dream of justice, freedom, and peace in this country. A new values education program was evolved immediately after the peaceful revolution through the consultative participation of different sectors in the society. This values education program aimed to provide and promote values education in all three levels of education from elementary, secondary and tertiary levels in both formal and non-formal education and for both public and private schools.

Goal

The goal of the values education program is the development of the human person committed to the building of a just and humane society and an independent and democratic nation. This goal found support in the Philippine Constitution of 1987 in its vision of a "just and humane society" — under a regime of truth, justice, freedom, love, equality and peace (Preamble of 1987 Constitution). More specifically, the constitution states that — "all educational institutions shall include as part of the curricula---the inculcation of patriotism and nationalism, fostering of love of humanity, respect for human rights, appreciation of the role of the national heroes in the historical development of the country, teach the rights of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge and promote vocational efficiency.

Objectives

The more specific objectives of the values education program are the development of:

1. self-actualized, integrally developed human beings imbued with a sense of human dignity;
2. social beings with a sense of responsibility for their community and environment;
3. productive persons who contribute to the economic security and development of the family and the nation;
4. citizens with a deep sense of nationalism and are committed to the progress of the nation as well as of the entire world community through global solidarity; and
5. citizens who manifest in actual life an abiding faith in God as a reflection of his spiritual being. These objectives were translated into 7 core values as follows:

- 1) Health
- 2) Truth
- 3) Love
- 4) Social Responsibility
- 5) Economic Efficiency
- 6) Nationalism, Patriotism
- 7) Global Solidarity

The more specific objectives of values education for each level have also been delineated. For example at the elementary level, the goal of values

education is reflected in its educational mission thus -

"to acquire basic preparation that will make the individual an enlightened, disciplined, nationalistic, God-loving, creative, versatile, self-reliant and a productive citizen in a national community"

At the secondary level, the goal is -

"the development of an enlightened commitment to the national ideals by cherishing, preserving and developing moral, spiritual and socio-cultural values as well as other desirable aspects of the Filipino heritage."

The more specific objectives at these levels have also been articulated. At the elementary level, values education is a separate subject called "Character Building Activities". Even if this is a separate subject, the integration and infusion of values education is encouraged in all the other subject area offerings whenever and wherever this is possible. For this purpose a values education learning continuum at the elementary level and a continuum of desired learning competencies for the secondary level have been evolved.

At the secondary level, values education as a separate subject has just been introduced this year in the First Year. It will be progressively introduced in the three other year levels each year hence, so that by 1994 the introduction of values education as a separate subject in the secondary level shall have been completed. Instructional materials, particularly textbooks have been developed and tried out for the purpose of implementing fully the values education program at the secondary level. Again, as in the elementary level, integration of values education is encouraged in all the other subject areas whenever possible. Certain value themes are given emphasis in each year level, for example for First Year, we emphasize values in relation to self, for Second Year, values in relation to others, for Third Year, values in relation to nationalism and for Fourth Year, values in relation to spirituality. There is at the moment, a massive training of teacher for this purpose.

At the tertiary level, colleges and universities in both public and private institutions have their respective values education offerings. Some of these offerings are:

1. At the undergraduate level
 - Bachelor of Science major in Values Education
 - Specialization in Values Education
2. Graduate Level
 - Master of Arts in Values Education
 - Master of Arts in Education with Specialization in values Education
 - Graduate Certificate in Values Education
3. Other values education curricular arrangements
 - Values education integrated in Social Philosophy I and II, that is, in some institutions, the Philosophy of Man and Ethics respec-

A New Decade of Moral Education

tively.

- In some universities, a 3-unit course on Values Education is a required course for every student in general education.
- Short term training course of 4 weeks in Values Education basically to prepare teachers who have no background in values education to teach. These are usually offered by some institutions to teachers and professionals.

Since a majority of teachers do not have sufficient training on values education, a number of pre-service trainings have recently been programmed.

Within secondary and elementary schools, a list of desired learning competencies in values education have been evolved to ensure clearer articulation between these levels and between grade levels and year levels. (For the values education program, please see the attached values education framework.)

Social Agencies which have Influence on the Character Building of Children and their Expected Roles and Perceived Impact

Schools in the Philippines have been one of the most identifiable formal agents in the development of values from the Spanish era to the present. However, in more recent years, social agencies such as the church, the home, the community, and mass media seem to have a great influence on the values of children. Cause-oriented socio-civic organizations through their crusading activities are beginning to show indications of influence on the values of student also.

The Family and Home Environment

Family relation, family attitudes and orientations and child rearing practices seem to have a great influence on the character building of the children. This was indicated in some studies conducted on Filipino values. Children are taught in the home to value family and to give it primary importance. Generally, discipline comes in the form generally, of authoritarian "no's" and "don't's" according to the findings of a Task Force organized recently to study Filipino character traits. Parents therefore influence to a large extent the initial character formation of the children.

Religion

Religion instills values in children through its basic precepts and children live by such religious beliefs. Findings of a Senate Task Force formed by one of the senators to study Filipino values states that "the root of Filipino optimism and capacity to accept life's hardships is rooted in religion." Religions in the Philippines like the Catholic religion, Islam and the Protestant religions, the three major religion here, have their corresponding influence on children. It seems that Filipinos weather the worst of crisis because of their religiosity or faith in God.

Appendix 3: Country Reports: Philippines

Mass Media

Mass media in recent years has become one the major influences on the values of children. Advertisements, escapist movies, soap operas, the propensity for form rather than substance have been some of the negative influences. On the other hand, recently, mass media started a conscious effort towards catering to children's need through radio programs, stories, dramas, etc. to reinforce some values that are strong in Filipinos and to discourage dysfunctional Filipino values. Mass media can either reinforce or undo what schools and parents teach. Media therefore has been explored to show good role models of policeman, public servants, achievers and good leaders.

Community Organizations

Government and non-government organization have also some influence on the character of children and youth through their crusades and consciousness-raising activities and programs in the communities and the community assemblies and public fora they hold. There are also parish religious groups, work groups, and study groups which often convene and discuss and reflect on information on particular issues. These seem to have influence on the youth and adults in the community.

Government Leadership

Filipinos look up to government leaders as role models and where leaders fail due to corrupt and graft-ridden practices, the negative impact on children and youth is the loss of trust and confidence on the things that adults preach. Heroic acts of military leaders and men are generally seen as inspiration and models of patriotic acts. The reading of biographies of Filipino leaders is encouraged.

Youth Organizations

Youth organizations have become active in moral crusades and the influence of peers in pursuing the objectives of these youth organizations can be catching. We are exploring how these youth organizations can link with one another towards a more concerted effort in moral crusades and in the moral recovery program going on at the moment.

Major Problem, Issues and Trends with Respect to the Implementation of Values Education at the School Level

A number of problems and issues have emerged since the implementation of the new values education program for the three levels of education.

Some Major Issues

1. Moral Relativism

To what extent should we prescribe in the school curricula and to what extent should we leave decisions to the autonomous individual judgment? Some educators contend that it is time we should prescribe certain values particularly those relevant to national development. To what extent therefor our value system be rooted in social norms and in autonomous individual decision making? To what extent should we consider universal principles/truths as versus unique socio-cultural context?

2. The dichotomy between cognition and the affective component of values education

This relates to the belief that once an individual has the knowledge of what should be, he cannot avoid being virtuous, because knowledge itself is virtue. The affective component therefore is seen as secondary to cognition. A majority however, would give equal importance to the cognitive, affective and behaviour components of values education.

3. Plurality of approaches and strategies in values development

To what does the Filipino psyche respond to, positively? Is it the behaviourist approach, the cognitive development approach or the psychoanalytic approach? Should we have more strategies related to inculcation, than information processing using moral dilemmas, or values clarification? Or should we insist on the formation of specific habits relevant to values we want developed? Should we strengthen giving rewards, reinforcements to good behaviour and disincentives and punishments to misbehaviour?

What is an effective approach in values development for the Filipino learner?

4. The Evaluation and Assessment of the short-term and long term effects of values education.

a) How should we evaluate the long term effects of values education? How do we distinguish in a paper and pencil evaluation the difference between intention and actual behaviour? How do we distinguish the evaluation of beliefs and attitudes and distinctly internalized values?

b) As values education becomes a separate course, how should we appropriately rate or give marks to pupils in the elementary level and to students in the secondary level? On what should we base our evaluation?

- on social norms or autonomous individual decisions?
- or on universal moral principles or unique socio-cultural contexts?

5. How should we select a values education teacher?

What set of criteria? Who should set such criteria?

Some More Specific Problems in Values Education at the School Level

1. The need for teachers to be role models in their daily activities.
2. Inconsistencies between what is taught in schools and what is observed outside the school.
3. The lack of adequate instructional materials to suit varying needs and priorities.
4. The need for a more thorough teacher preparation to teach about values.
5. Conflicting beliefs, ideologies between school and home, religious groups and other social agencies.
6. Lukewarm attitude of some sectors towards values education.
7. The need for a coordinated and concerted effort among social agencies in the development of values.
8. Skepticism as to the result of values education in this country due to a number of potential negating factors and forces.
9. The need to explore media to help in the values education efforts.
10. The problem of how to integrate and infuse values education meaningfully in other curricular offerings or subject areas.

Trends

A few trends seem to have surfaced recently in values education as follows:

1. A critical mass or network of multi-layered, multi-sectored change initiators from both government and non-government agencies.
2. More emphasis on values education in the context of unique Filipino cultural values, their strengths and weaknesses.
3. A trend toward a concerted effort of both government and non-government agencies, mass media, religious etc.
4. A trend towards a recognition of the value of individual as well as collective reflection and analysis.
5. A trend towards more specific strategies that match the Filipino psyche.

A New Decade of Moral Education

6. An emphasis on the development of value related to common national good.
7. The use of experiential strategies vicarious as well as first hand experiences.
8. The development of nationalism particularly as this is reflected in the daily life activities and behaviour.

Republic of Korea

A. The Place of Moral Education in the School Curriculum

Basic Premise

In Korea, moral education has been regarded as the responsibility of the whole school, but it receives special attention under the subjects "Moral Education" and "National Ethics". This institutional arrangement highlights the varied components of moral reasoning by placing its instruction in areas of the curriculum where it might be best promoted. It recognizes the distinctiveness of moral education while also providing the same opportunities for teaching moral reasoning as other forms of reasoning. Another advantage of this approach is that there is a greater likelihood of teachers' taking moral instruction seriously. Finally, inclusion of moral education as a subject in the school curriculum legitimated a legal provision for the training of specialized teachers in both pre-service and in-service programs. This legal measure has helped to ensure that moral instruction receive adequate budget and resource allocation by the government.

Instructional Time Allotment

Moral education as a separate subject matter is required learning in primary and secondary schooling. This has the serious implication that the teaching of moral reasoning is one of the primary responsibilities of Korean education. And the subject of moral education is placed in the first category of subjects listed in the instructional timetable provided by the Ministry of Education. Sixty-eight of the total 918 hours of instructional time is allotted to moral education in primary schools from the third grade to sixth grade. In the first and second grades, moral instruction is combined with National Language and Social Studies in the integrated course work of primary schools. In terms of instructional time allotment, the teaching of moral reasoning in those grades is two hours weekly, with each instructional hour actually consisting of 40 minutes. Thus, 80 minutes of class time per week are devoted to moral education. It should be noted that although total instructional time increases from 918 to 1088 hours as students advance to sixth grade, the 68 hours of moral instructional is fixed.

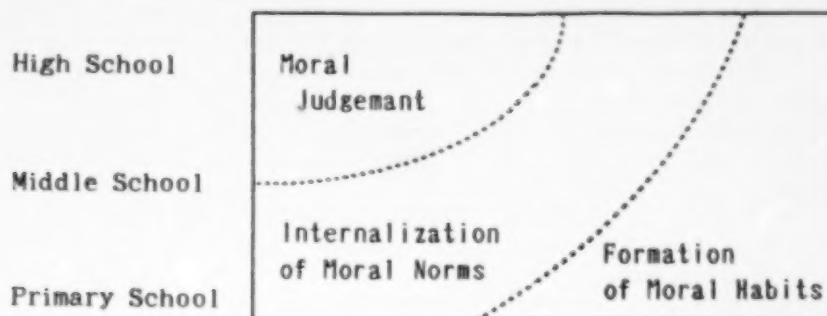
In middle school (junior high school), moral instruction is also fixed at 68 hours, or two hours weekly, but the instructional unit-hour increases from 40 to 45 minutes. Thus the teaching of moral reasoning amounts to 90 minutes per week, or 10 minutes per week more than in primary school.

In high school (senior high school), the teaching of moral reasoning is entitled "National Ethics". Instructional time in high school is allotted in official unit- or credit-hours; one credit-hours consists of 50 minutes of instruction per week over a semester of 17 weeks. National Ethics comprises six hours of the total credit-hour range of 204-216 hours in the three years of high school. Thus, students spend 50 minutes of class time per week in each of their six high school semesters. In this respect, it must be noted that the teaching of moral reasoning decreases to slightly more than half of that in primary and middle school.

A New Decade of Moral Education

Objectives

The educational objectives of the courses Moral Reasoning and National Ethics are given in the Teacher's Guide Book according to school levels, namely primary, middle, and high school. The guide book also includes the following graphical representation:



As indicated in the graph, some assumptions are made with regard to the development of moral habit formation, internalization of moral norms, and moral judgment regarding the maturation level of students as they advance through school. The major objectives of moral education are given by school and grade levels as follows:

Primary School

- | | | |
|--------|------|---|
| Grades | 1-2: | To comprehend the conventional moral norms required in daily living and to develop moral habits by practicing them. |
| Grades | 3-4: | To comprehend the reasons for abiding by norms and to develop autonomous moral habits by practicing them in daily living. |
| Grades | 5-6: | To comprehend the interrelatedness of various moral norms and to develop the ability needed to resolve the conflicting problems in moral norms. |

Middle School

To develop moral judgment capability and to form moral autonomy.

High School

To develop moral autonomy, to develop a well-rounded personality, to develop the value system needed for national identity, humanity, and social relationships, and to comprehend the primary issues of ethics.

B. Social Agencies Which Influence the Character Building of Children and a Brief Description of their Expected Roles and Perceived Impacts

There are 29 social organizations for the informal education of children and youth in and out of school activities. They are mostly established by sociocultural foundations. Participation in these programs is on a voluntary basis with the principle that those who receive the benefits pay the expenses required to maintain the program, although the facilities are provided by the foundations and regional or local government agencies, and there are some philanthropic agencies catering to socioculturally deprived groups.

By virtue of their flexibility in programming, these agencies are expected to perform supplementary roles for schooling as well as their unique functions. They have great potential for redressing the dehumanization resulting from the overcrowded schools in Korea. Schooling has been charged with being too rigid and dull to encourage the development of commendable character and creativity in students. Therefore, those parents concerned with the enrichment of their children's formal schooling and able to afford the programs have taken advantage of the opportunities provided by these agencies. It is thus reasonable to conclude that the impact of the informal programs has been limited in scope and intensity, even though their approach is deemed appropriate for overcoming the problems inherent in overcrowded classrooms.

These social agencies offer a variety of programs: athletic events, musical festivals, recreational and traditional arts events together with personality development programs. The agencies set lofty ideals of desirable character formation for their programs, at least in their stated purposes or missions, but in reality they are performing a sort of leisure-land function. One exception to this is the Korea Youth Association, established in 1981. It is the most rigorous of the 29 youth organizations in Korea. Primarily aimed at strengthening the cooperative linkage between home, school, and social education agencies in moral and values education, it has established a series of slogans or mottoes of action as major objectives of its programs, for example, "Let's discover our historical roots", "Let's be a standard-bearer for creating new culture", "Let's be a forerunner of national unification", "Let's be an aggressive pioneer", and "Let's be a commendable Korean".

Primary schools have 98 program modules developed for extracurricular activities covering the fourth through sixth grades. The programs are classified into 10 categories: spiritual values, life activities, traditional culture, patriotic actions, self-control training, leadership training, various skills training, international exchange activities, social services, and participation in rituals. A similar system exists for middle and high school students' extracurricular activities.

For the period 1981-87, the Korea Youth Association's impact on extracurricular activities in schools was tremendous and nationwide. Aggressive fund-raising activities were promoted by the Fifth Republic and program budgeting enriched to ensure effective program implementation. But as the present regime gives more emphasis to the autonomous management of various voluntary associations in line with democratization, the Boy and Girl Scouts are gaining popularity over the Korea Youth Association among students in

A New Decade of Moral Education

club activities both in and out of school. The 17th World Jamboree Mandial will be held in Korea in 1991 with the principal theme of "Many Lands-One World". This seems to be promoting the Boy and Girl Scouts activities. In sum, there have been both ups and downs in the impact of voluntary associations on children and youth activities in Korea.

C. Major Problems with Regard to the Implementation of Moral Education at the School Level

In Korean Education Law (Article 1), it is stated that "education, founded on the doctrine of universal benefit to mankind (Hongig Ingan), aims to enable every individual to perfect his personality and inculcate in him the ability to support himself in life, fulfill his public duties, contribute towards the development of a democratic state, and help to attain the ideal of the common prosperity of mankind". Under this lofty ideal set for Korean education, schools are supposed to place primary emphasis on nurturing morality, a sense of responsibility, a civic spirit, and a spirit of teamwork through the proper understanding of relationships between individuals, society, and state. As noted at the outset, special courses are devoted to moral instruction in support of these objectives. The National Charter of Education is intended to highlight the importance of moral education. In the Children's Charter, it is emphasized that children should be brought up to contribute as good citizens to the freedom and peace of mankind and to the development of culture through the building of righteous moral characters.

In reality, however, moral education has been degraded to the lower echelons of educational priority. The reasons are many and complicated. First of all, in the entrance examination system, the issue of moral character formation has been neglected substantially. At most, a few items are included in the highly competitive, multiple choice-type entrance examinations. A piecemeal, factual knowledge of moral and ethical problems is tested rather than the meaningful understanding of moral behavior. Under these circumstances, students are apt to ignore the importance of moral reasoning in their education.

Piaget (1965) offered a useful aphorism in this regard: "Logic is the morality of thought, and morality is the logic of action". In this respect, the overcrowded condition of Korean schools is one of the major detractors to moral education. Generally stated, physical facilities, teaching personnel, and financial resources must be provided commensurate with the size of the student population. Otherwise, the quality of education will diminish. Unfortunately, in past decades classroom facilities have not kept pace with the expanding enrollment. The number of pupils per classroom exceeded the legal quota of 60 throughout the country in the 1950s and '60s. In the '70s, the crowdedness of classrooms exceeded the legal limit in metropolitan cities, while it decreased to approximately 45 students per class in rural areas. Due to migration to urban areas, the class size of rural schools has been on the decline, whereas the reverse trend is occurring in urban areas despite the government's vigorous efforts to reduce class size by injecting more resources into the most congested sections of metropolitan areas. Currently, it is projected that class size will be reduced to an average of 45 by 1991. Needless to say, the reduction of class size to reasonable levels is a prime requisite for effective teaching. Therefore, realization of an optimal class

size of 30 should be one of the most pressing governmental policy priorities.

Under the present conditions of crowding, drastic improvement of instruction in moral reasoning is almost futile, if not impossible. For example, classroom activities to internalize moral norms, to clarify value concepts, to solve conflicting values, and to reinforce moral actions all require communication among students under the guidance of teachers. In order to attain the goal of developing democratic citizenships, classroom activities must stress participation in group processes. Group processes, in turn, emphasize the way in which individuals function in relation to one another while working toward a common goal. And the relationships within a democratic society are participatory and cooperative. As empirical studies show, basic attitudes and interactive behaviors are probably learned only through the group process.

Another serious consideration for the betterment of moral education of the problem of the demoralization of teachers. A Korean proverb says that "The king, the teacher, and the parent are the trinity". But those good old days seem to be gone. The increasing alienation teachers feel from professional prestige has become chronic and widespread. It has led to the growing attrition of qualified and experienced teachers in Korea. Several factors are making it increasingly difficult to recruit and retain a dedicated teaching force: poor remuneration, overcrowded classrooms, overburdened workloads, and the limited intellectual stimulation in performing many clerical chores not directly related to the instruction and guidance of students.

Education is a process of planned change in students' behavioral patterns towards socially desirable ends. The effectiveness and vitality of the educational process rest upon teachers' dedication to teaching and their vision and planning for the future. In a sense, education can be only as good as the qualification and dedication of educator. Therefore, the deterioration in teachers' qualifications and morale stemming from the declining status of the profession will certainly have a negative impact on the quality of education and, more particularly, the moral education so important to the wholesome development of Korea. Unless the incentive structure of the teaching profession is drastically improved and the teacher training system is reformed, the quality of teaching personnel may well deteriorate to the point of failing to meet the demands of the highly industrial society of the 21st century.

It is now plain that industrialization inevitably produces an exclusively technological culture which undermines spiritual and moral values. Technological culture is still basically a culture of means rather than of ends, of instrumental concerns rather than of fundamental goals and humanistic values. Already, pathological phenomena are occurring in Korean society as industrialization spreads. Thus, for the improvement of human welfare, it seems necessary that man's intellectual and spiritual growth keep pace with his material affluence. If teachers are to instill in students the values necessary for the prosperity and moral health of mankind in the next century and beyond, the morale of the education profession must be raised to the level of its noble aim.

Singapore

1. Development of Moral Education

Since Singapore attained self-government in 1959 and subsequently independence in 1965, Moral Education has been promoted in schools. It is a compulsory subject and has been accorded an important place in the school curriculum though its name and syllabus content have been changed and revised over the years.

In the late 50's Ethics was introduced in all primary and secondary schools. Its objectives were to inculcate values and to lay the foundation for character development in pupils to nurture them into self-respecting individuals and good citizens. The syllabus was accompanied by 4 volumes of stories for the primary school teachers in the teaching of Ethics. There was also a book on Proverbs and Aphorisms for the secondary school teachers. At the secondary level, the teaching of Ethics was supplemented by discussions, debates and other activities.

In the 60's when nation-building took priority, Civics replaced Ethics in both primary and secondary schools. It was felt that Asian culture and values could be best transmitted in the mother-tongue and Mandarin, Malay or Tamil continued to be used as the medium of instruction for Civics. The subsequent revision of Civics syllabus led to the introduction of Education For Living (EFL) for the upper primary pupils (Pr 3- Pr 6) in 1974. In Primary 1 and 2 and in the secondary classes, Civics continued to be taught to the pupils. The new subject EFL was an integration of Civics, History and Geography. This programme gave greater emphasis to the purpose and importance of nation building and the duties of loyal and responsible citizens. Teachers were required to attend in-service courses on the teaching of EFL. Teaching aids such as EFL programmes on Educational Television (ETV), monographs on EFL, songs and games were produced. For the secondary Civics programme, Civics textbooks in Mandarin were available.

The Ong Teng Cheong Report 1979 on Moral Education recommended that the Civics programme and EFL be replaced by Moral Education (ME) for both the primary and secondary schools. The recommendations were made based on the Committee's findings on the Civics and the EFL programmes. The Civics syllabus for secondary schools was too wide in coverage and also had insufficient content on moral values. In the EFL programme for primary schools, there was also insufficient emphasis on moral concepts and values. Those that were dealt with were too abstract and without adequate explanations of the moral and ethical principles behind them. The textbooks were also not pitched at the appropriate language level of the pupils. The Report also recommended that the Moral Education programme be developed under three broad areas:

- a) Personal Behaviour -habit formation and development of character
- b) Social Responsibility -sense of belonging to the community and respect for cultural heritage
- c) loyalty to the country -love of country and spirit of nation building

Another recommendation was that ME continue to be taught in the mother tongue at the primary levels as Asian moral values and cultural traditions can be more effectively taught in Mandarin, Malay or Tamil.

Appendix 3: Country Report: Singapore

Based on the findings and recommendations of the Ong Teng Cheong Report, two project teams were set up to develop and write Moral Education programmes for schools. They were the "Being and Becoming" Package and the "Good Citizens" Package for Moral Education in the secondary and primary schools respectively. A common Moral Education syllabus for Primary One to Secondary Two was issued to schools in 1983.

At the upper secondary level, Religious Knowledge (RK) was introduced as a compulsory subject in 1984. Parents were given a choice to select one of the six RK subjects for their children to study at the upper secondary levels. These RK options included Buddhist Studies, Hindu Studies, Islamic Religious Knowledge, Sikh Studies, Bible Knowledge and Confucian Ethics. The objective of teaching RK was to anchor the values acquired from Primary One to Secondary Two through the teaching of one of these established religions/ethical systems.

Arising from a recent review of the teaching of RK in schools, the subject RK will be phased out as a compulsory subject for the upper secondary levels and replaced by Moral Education from 1992 starting with Secondary 3.

At the primary level, the ME syllabus was revised and the "Good Citizen" package in Mandarin, modified for implementation at Primary 1 and Primary 4 levels from 1990. The modified Tamil and Malay Language "Good Citizens" Package would be available for ME in the primary schools by 1992. At the secondary level, the new ME syllabus being developed as an extension of the primary syllabus and would be for both the lower and upper secondary levels.

All these recent developments in Moral Education are in line with our national policies. Besides developing upright and loyal citizens with moral fibre and character, the new Moral Education syllabus is also aimed at developing a deeper understanding and appreciation of our Asian values and concepts such as filial piety and family unity, culture, and the beliefs of the diverse ethnic groups in the Republic. At the primary level, the syllabus has been conceptualized around concentric relationships from Self, to Family, School, Society, Nation and the World. The proposed secondary syllabus hinges on the twin pillars of 'Respect and Care for Self and Self Responsibility' and 'Respect and Care for Community and Social Responsibility.'

2. Social Agencies Which Have Influence on Character Building of Children

The schools' efforts in helping pupils to acquire and internalize moral values would be even more effective if social agencies and national organizations provide adequate support. This is being carried out to some extent in Singapore.

Campaigns organized at the national level help in the reinforcement of moral values taught in schools to pupils. Among the campaigns organized are The Courtesy Campaign, Senior Citizens' Week, Keep Singapore Clean and Green Campaign. Moral values are highlighted and intensive publicity given to the campaigns in the mass media. There are also related activities and programmes organized in support of these campaigns both at the national, community and school levels.

A New Decade of Moral Education

Grassroot organizations, such as Community Centre Committees, Residents Committees, Social and Religious Organizations and Youth Organizations provide wholesome activities and programmes for the young. These include camps, talks, recreational, educational and social activities, community projects and programmes, and visits and service to welfare homes and institutions. Participation in these activities would help to heighten the pupils' awareness of their social and community responsibilities. Through interaction with their peers, they acquire a sense of discipline and responsibility, learn to get along with others and to share, care and show concern for the less fortunate.

The mass media has also been supportive in the transmission of moral values. Locally produced TV drama series and imported Asian TV programmes which have valuable moral messages are televised. A specially produced News programme for children, "Newswatch" is aimed at conveying national and international news items and at helping children understand national issues and problems. The series "The Story of Nation" vividly describes the development of Singapore over the years and would help to instill in the young a better understanding of the history of Singapore and the pioneering and enterprising spirit of our forefathers in building the Singapore we have inherited. In newspaper reports on local and international incidents and events, the slant is taken is usually supportive of the moral education efforts of the schools.

These efforts of social agencies and the mass media are encouraging and would help to some extent in the character building of the pupils.

3. Major Problems, Issues and Trends

The School Environment

The teaching of moral values cannot be carried out in a vacuum and its effectiveness hinges on the support structures which exist in the school. These include the school programmes, activities and procedures and the overall school ethos. It is important that there is adequate reflection on and linkages established between these support structures and the formal Moral Education programme. The daily and weekly school assemblies, the school disciplinary and reward systems, the Extra-Curricular Activities, the class, school and community projects and activities should be more consciously made use of to reinforce the indirect learning of values. Careful coordination, planning and implementation of these different programmes would certainly help to establish a school ethos conducive to the learning of values. Pupils would have the opportunity to put into practice and internalize the values learnt in the classroom.

There could also be a more conscious effort made to reinforce the Moral Education lessons across the curriculum. In the teaching of Language, History and other subjects, there are ample opportunities for teachers to highlight and discuss moral issues and values. However teachers tend to be preoccupied with the completion of the syllabus of their respective subjects and do not take full advantage of such opportunities when they arise.

The adults in the schools, the principal, the teachers and the support staff, through their actions and attitudes convey many hidden messages

whether in support of or in conflict with the values they want their pupils to acquire. The extent to which moral education can be successfully learnt also hinges on whether adults in the school community accept their responsibility as role models for pupils.

The Status of the Subject

Moral Education, though a compulsory core subject, is often not given the attention and importance it deserves as it is a non-examination subject, accorded only 2 to 3 periods per week in the school curriculum. As the teaching methods tend to be traditional in direct transmission of values, Moral Education lessons tend to be dull uninspiring. Furthermore, the identification and training of Moral Education teachers have not been as rigorous as that for the teaching of the academic subjects. In view of the fact that the inculcation of moral values is the responsibility of every teachers, merely identifying a few teachers to teach Moral Education lessons may not be desirable. This means that all teachers need to be trained in content, and in pedagogical skills for effective interpretation and implementation of the syllabus. The numbers involved would make such training a mammoth and time-consuming task. Hence the intensity and quality of training for the teaching of Moral Education had to be compromised to some extent. Also, despite the importance all schools attach to Moral Education, there appears to be a tendency among teachers to use the Moral Education periods for completion of the syllabus in the academic subjects, when the school and national examinations draw near.

Home and Societal Support

The schools efforts in helping pupils to acquire and internalize moral values would only be successful if complemented by home and societal support. Sometimes values taught in schools are in conflict with those found in the home or in society. The schools' efforts in values inculcation are thus undermined.

Evaluation in Moral Education

There is at present a lack of valid and reliable evaluation instruments to measure the effectiveness of both the formal and informal Moral Education programmes in schools. Moral Education is not assessed as a subject in the school curriculum. The extent to which school programmes are successful in the teaching of morals is also difficult to evaluate. At best, assessments are subjective and are more descriptions and records of the teacher's observation of the overt behaviour of their pupils. There is no common yardstick for the measurement of behaviour, nor are there identified indicators of morally educated individuals. Furthermore, the motive behind the observed behaviour is often not possible to ascertain and the extent to which the values have been internalized, difficult to establish. Another difficulty in the evaluation of moral education is that its effectiveness or otherwise is only evident long after the pupils have left school. By which time, evaluation may be even more difficult.

A New Decade of Moral Education

Developing an Evaluation Instrument

The Good Citizens Project Team and the Monitoring and Evaluation Branch (MOE) are developing an instrument to evaluate the effectiveness of the Good Citizens (CL) instructional materials and the effectiveness of the teaching methods advocated.

Pre and Post -tests will be administered on a sample of Primary 4 pupils from selected schools to evaluate their understanding of moral concepts, their levels of moral reasoning, their ability to deal with moral dilemmas and also their attitude towards lessons based on the Good Citizens' materials.

Advocating Effective Teaching Approaches and Methods

In developing the Moral Education syllabus and instructional materials, teaching approaches and strategies are recommended to teachers to help them make their Moral Education lessons interesting, stimulating and meaningful to their pupils.

The Good Citizens (CL) instructional materials which include pupils' text, workbooks, teachers' guides and AVA, are essentially pupil-centred with four teaching approaches advocated. They are the Cultural Transmission Approach, the Consideration Approach, the Values Clarification Approach and the Cognitive Developmental Approach. A wide repertoire of teaching methods, AVA and pupil-centred activities have been recommended to teachers. These include role-play, discussion, talks, debates, songs, field trips, visits, games, etc.

The Pastoral Care and Career Guidance Programme in Schools

One of the recommendations in the Principals' Report, based on the study of schools in UK and USA, was that a Pastoral Care and Guidance Programme in schools be implemented. Over the last two years, this programme has been introduced as a pilot programme in 29 secondary schools. Another 19 schools will be phased into the programme this year. Based on the schools' identified needs, all teachers are trained in school-based workshops. Programmes are drawn by the teachers in their respective schools and implemented with the guidance and assistance of Guidance Officers from the Ministry of Education. In the regular interaction sessions between teachers and their pupils, issues related to the moral and social problems and responsibilities of the pupils are discussed. This programme is an extension of the Moral Education period in the classroom.

The Single Session Schools

The reverting of our double session schools to single session is currently being implemented in phases. This is again an attempt to create an environment to facilitate interaction between teachers and pupils. With school facilities and resources at their disposal outside school hours, more enrichment and remedial, programmes and extra-curricular activities can be carried

out. The schools as a second home concept can be better promoted and more quality attention and concern can be extended to pupils, who may have an empty house to return to if both their parents are out at work.

In Search of Our National Ideology/Shared Values

Over the last two years there has been considerable interest in identifying our National Ideology and shared values. This national focus on values is not only timely but would certainly help to boost the effort of the school in the teaching of moral education. In our multi-racial, multi-cultural and multi-religious society, values which cut across the different ethnic groups are the values that the schools have always tried to inculcate in the pupils. There have been well publicized discussions on this topic and on the responsibilities of various institutions, Ministries and agencies, besides merely the schools, in fostering values which help to strengthen racial tolerance, harmony and understanding, to promote a caring and sharing society and to foster loyalty and commitment to the family, community and the nation. This focus of attention on values can help reinforce and enhance the Moral Education Programme in schools.

Sri Lanka

Sri Lanka is comparatively a small country with a 16 million population which is multi-racial, multi-linguistic and multi-religious, and with a cultural heritage where religious toleration and cultural adaptation took place in a peaceful manner.

The Constitution of the Democratic Socialist Republic of Sri Lanka assures to all people Freedom, Equity, Justice and Fundamental Human Rights as the intangible heritage that guarantees the dignity and well-being of succeeding generations of the people of Sri Lanka and of all people of the world who come to share with those generations the effort of working for the creation and preservation of a just and free society.

In framing the educational objectives for Sri Lanka the religious, cultural and socio-economic forces that have been at work during the course of past centuries and the dynamic flux of changes that have entwined within a matter of the last few decades, and future prospects, and what this nation aspires to and wishes to realize have been taken into consideration. While being citizens of a multi-racial society, necessity for national integration - unity in diversity has to be a quality of mind of our world outlook. At the same time we have to assume ourselves to be partners of the global culture.

The rapid increase of population as elsewhere in the developing world has to be taken into account and a demographically civilized society has to be much sought after.

As in all modern day societies, the major concept for future need, a life-long education - the keystone of the learning society is accepted. Our people have pledged their faith in the school, as a great leveler, an agent socialization and a vehicle of social mobility. It is through education that the transmission of all values - material and non-material, and society values - is arrived at.

Sri Lanka can boast of a well organized and an advanced system of education where education is universal, compulsory and free (even university and post graduate studies). All schools except a few are state schools. All school textbooks are given free to all children from year 1 class to year 11, and every child is given a free mid-day meal. The nation spends a big slice of her national income on education. The medium of instruction is mother tongue, and every child is expected to learn the second national language, and English is a compulsory link language.

The national objectives of education can be summarized as:

1. An ideal Sri Lanka is inner directed and has a set of internalized values in keeping with the basic feelings of his culture.
2. That he is an ethically and morally educated person.
3. That he is sufficiently and adequately equipped in life skills such as numeracy, sociocy and techniquocy, and passes a minimum package, fit to live, and fit to live with, in a modern dynamically changing society.

4. That he has a health attitude to work and treats work as honor.
5. That he seeks after physical and mental health.
6. That he has a lively sense of responsibility and contributes to the economic development of his motherland.
7. That he is a self-improver and a self-repairer.
8. That he is a lover, participant and a contributor to his own and global human culture -both material and non-material.
9. That he is an aesthetically literate person and an enjoyer of beauty.
10. That he preserves and conserves his ecological environment and natural resources of his motherland and mother-earth.

A deep analysis of these national objectives of education will clearly indicate that the whole purpose of education is moral, ethical and value education, even though we have had no school subject called Moral/Ethical or Value Education in our school system and that our people have given the highest priority to the promotion of moral, ethical and aesthetic values and interests as the main expected outcome of all that we call education.

The curriculum in the primary level is fully integrated in the first three years and semi-integrated in the next two years, and teaching-learning take place mainly through activities. The curriculum consists of Religion, First Language, Mathematics, Environmental Studies, Aesthetic Studies, Creative Activities and English (Health and Science education are incorporated in these subjects). The curriculum has been designed and developed on a thematic approach.

The subject "Religion" is compulsory and every child is taught his/her religion from year 1 to year 11. In the primary it is to provide the child with a knowledge of his/her religion and also to inculcate moral and ethical values in the child, and this goes through the whole primary curriculum.

In the secondary level (years 6-11), in addition to the teaching of religion another subject called "Social Studies" is introduced which is considered important for values and social education.

Defining moral education is no easy task and it becomes all the more difficult to define its objectives. Broadly speaking, objectives must devote measurable attitudes which in this area of human experience do not always tell the whole tale - do not always identify the entailing reason underlying motive, intention or choice of a person doing a moral act.

Providing an emotionally secure environment, both at home and school, and helping the child to attain worthy and realistic goals, and adequate guidance in solving difficult personal problems are some of the facilitators for explorations in morality. Here the aim is neither indoctrination, nor the production of slick and correct answers. Teaching morals in this sense is to open the doors of the mind, so that teaching is open-minded.

An New Decade of Moral Education

School textbooks to every child in the nation are given free, and it is the responsibility of the Ministry of Education to prepare the textbooks for all classes from year 1 to 11 in all subjects in all media. The National Institute of Education through its Curriculum Development Centre implements this programme. As it is a state responsibility, national aspirations and aims and objectives of national education are achieved through this process too. The themes, units of lessons, examples, diagrams, references, assignments, etc. in all units of teaching-learning will be directed towards the achieving of the determined values in education. All classroom and school educational activities recommended in the Teachers' Handbooks and Guide Books will be in keeping with the accepted national educational ideals. School libraries receive their books from the Ministry of Education and the National Library Board selects books for school libraries only if they are suitable for the children in schools. Therefore, the writers too try to adhere to and abide by the accepted national values.

Formal classroom teaching method is generally accepted as one of the important ways in which value education could be imparted. Therefore the teaching-learning process is very well organized to achieve this goal. Other than the teaching component there is a lot of student activity individually, collectively and inside and outside classroom in the teaching-learning process.

The teacher plays an important role in the teaching-learning process. Most of the teachers in the profession are trained teachers or graduates. There are no specialist moral education teachers in the country. But all teachers who undergo professional training in the Teacher Training Colleges or Colleges of Education or teachers with Bachelor of Education degrees or other graduates who have the diploma-in-education are professionally qualified to implement the value education programme. The open-university and some universities conduct courses for teachers whilst in service, and the Ministry of Education and the regional departments of education conduct in-service training programmes for teachers. In the primary and junior secondary classes there are more lady teachers and the first three years in the primary school will always have lady teachers.

Every teacher in Sri Lanka is expected to be a Value-Setter and a Model. The whole school structure in every school is organized in such a way that there is discipline maintained in the class and in the school. In the teaching of all teaching-subjects right across the school system, every teacher (whether class teacher or subject teacher) in every class is expected to maintain order and good discipline, and guide, and assess students. Still the 'Traditional School-Master' Model is considered to be the ideal teacher by students, teachers, parents and society. Student discipline, teacher reputation and the tone in the school are considered to be important factors by educational administrators and society in assessing a school. Therefore, the whole school system throughout the country tries to produce high-character, well-disciplined students. In this the teacher has to play a very important and significant role.

At the primary level opportunities are provided for a child's religious and moral knowledge to start from the first hand experiences of childhood. Therefore his love, joy, sense of wonders, kindness and security are within his world and his attitude to life will depend on how fully he has entered

into these. Attention to special celebrations, religious festivals show how for generations, people in deep veneration, cooperation and discipline gathered together to celebrate these occasions. Significance of these, to the emotional and feeling life of the child are verified by teacher-pupil participation in such activities like drawing, painting, illustrating, decorating, pasting, field-trips, observations, sentence building, verse composition and other manifold imaginative exercises. Participation in religious and national festivals and observing lead to socialization, acculturation and moralization of children thereby the child assimilates the norms of society which helps to appreciate his culture and all his heritage. According to his age and capacity many interesting activities are organized in a fruitful manner in schools.

Considering the age, cognitive and affective development and abilities of children, many stimulating activities of significance are followed.

Valuing symbols, and the appreciation and interpretation of pictures of religious leaders, statues, religious pictures, pictures depicting love and care for animals, etc., and commented on, discussed and appreciated.

Drama is another medium adopted for the child to express himself and imaginative observation stimulated. Children are given the opportunity to explore and investigate the environment which help them to appreciate and get a sympathetic understanding of the life style of the world.

Role playing and simulation are methods used to help learn certain specific skills and children are trained to observe others in varying situations. Much educative use is made of by field trips and much of classroom learning is verified with cultural/social trips. Keeping a book of good deeds, play writing, letter writing, verse composition, discussion, debating and arguing for particular view points, current problems, writing opinions, examining rights and duties, investigating rules of the school and laws of the country, study of moral virtues and collection of ideas are some listed as teaching-learning methods adopted by teachers in moral education.

In any teaching of morals there has to be facilities at home and school for habituation in moral action. In all attempts at teaching morals the teacher is expected to keep in mind the stages of moral development of children and match the teaching procedures to children's learning style.

The school environment - the school itself outside the classroom - is another very important factor in the values education process. The tone of the school affects the students attitudinal development, and the students attitudes and behaviour decide the tone of the school. The school uniform, morning assemblies, classroom and school premises cleanliness, the class monitor and school prefect systems, house system, and various other common school organizational systems are ways and means through which the values are inculcated generally in the school system.

The parent-teacher rapport through individual or group meetings is considered and, generally encouraged, as an important responsibility of every teacher. Parents are summoned by the classteacher, sectional head, guidance-counselor, or principal and generally there is a good response from the parents. Guidance and counseling is generally catching up in the schools and

An New Decade of Moral Education

children, teachers and parents appreciate the counseling service as useful. The parents are summoned to the school, sometimes regularly, and generally when the need arises. In the primary schools the parent participation is better compared to the secondary school. The school is always open to the parents and it is a right of the parents to meet the teachers and administrators and discuss matters relating to their children.

School is considered as part of the community and the school-community relationship is made use of in the value education programme. The co-curricular and extra-curricular activities are well organized in almost every school. The school societies and clubs invite the community leaders, elders, for school assemblies, society and school meetings, school and society projects and activities, and there is always the ready response. The school - students and teachers - too participate in the activities of the community, and this school-community mutual relationship works very well in the schools, and sometimes there is a criticism by parents and teachers saying that in some schools and in certain areas it is overdone and that the classroom teaching is affected at times.

Religious organizations in the community and specially the village temple, church or mosque play a very significant role in the school activities. In all denominational schools, and generally in the rural schools the religious organizations are almost part and parcel of the school system. In most schools the temple/parish priest participates in the school's daily religious programmes, and almost all temples, churches and mosques conduct "Sunday schools" for religious education and schools encourage children to attend these classes.

As all schools, except for a few, are state schools all government departments, institutions and their officials have an obligation to assist the schools whenever an appeal is made. Government departments, institutions and agencies assistance is generally sought and it is generally extended to schools in planning, organizing and implementing schools co-curricular and extra-curricular activities. The school administration, teachers, and school clubs and societies invite these outside officials either in an official capacity or as individuals, and their participation helps the values education programme in a big way.

Sri Lanka is fortunate that a lot of social service, religious, professional and voluntary organizations at rural, urban, country and international level exist. Almost all of these organizations are for socio-cultural, religious and professional improvement of the individuals in society, or certain identified groups of people, community, country or professions. Most of these organizations depend heavily on schools for the implementation or their programmes and schools readily participate in them, and some of the competitions and contests sponsored by these organizations are so popular that schools take pride in the participation, and in the winning of awards and prizes. Some of these organizations have their student organizations in the schools. A few very popular such organizations are the Young Men's Buddhist Association (Y.M.B.A.), and Y.M.C.A, Y.M.M.A, The Rotary Club, The Lions, The Sarvodaya Movement and the MARGA institute. The Mass media too play a significant role in the values education in the country. The television (only one out of the available two services) and the radio are state controlled. The television is made of by the State to educate the children, youth and the

citizens on good citizenship and values. Special programmes for children on values education are conducted. The radio too has special programmes for children and they are very popular amongst the children. The national press too plays a significant role in this. Most newspapers are conscious of their obligation and support the values education programmes. As there is a very big demand for 'Children's Papers' the press caters to this demand too by publishing weekly and monthly papers and magazines.

The National Youth Council under the Youth Affairs Ministry plays an important role in looking after the youth in the country. The N.Y.C. has organized quite a number of projects and programmes for the youth that are very popular in the country. State funds are used and various types of educational, professional training, recreational and other types of programmes have penetrated even into the village level. One significant role that this organization plays is that it is successfully penetrating into the schools-drop-out group. The success of the N.Y.C. programmes has been accepted by international agencies and some of these programmes and projects are funded by some such agencies.

In spite of Sri Lanka's cultural heritage, an advanced system of education and a national commitment for a values education in the country, the moral value system in society is very fastly deteriorating. Concerned people inside Sri Lanka and outside have asked as to what has happened to our education and culture specially after the recent youth unrest in the country. There are certain trends in the education system and the country at large which are detrimental to the well-being of society.

The school system has become too much teaching-oriented and examination oriented. The evaluation and assessment of students have become a testing and grading and artification exercise in the country that all students try to achieve higher grades and positions, and better examination results and this aspect has become the ultimate and final achievement of every child in school. The teachers and school administrators have become helpless in this as this is the popular demand from the students, parents and even educational authorities.

Sri Lanka's political, economic and national policy in trying to achieve rapid economic and national development through modernization and industrialization has created problems in the traditional value system. And specially with an open-door economic policy, and with a lot of prominence given for tourism the parents, educationists and all those who are concerned with the value system in Sri Lanka have expressed fears about the values education in the country.

People in Sri Lanka hope that moral values will get a better deal under the new regime in our country, and people will have a voice in evolving a system of education because our new executive president is well known as a religious person and who is very much in favour of people's active participation in nation building based on cultural heritage. Moreover our minister who is in charge of education, culture and information all together, is keenly interested about the significant role of to humanities in life-long education for the whole society.

Sri Lanka government through the present minister for education, cul-

An New Decade of Moral Education

ture and information has proposed to the UNESCO at its 25th General Conference held in Paris, that the Unesco Director-General initiates a programme of action to study the positive and negative role of religion in education, culture and communication at the first stage by appointing an international commission consisting of world religious leaders, and experts in education, culture and communication. In that resolution it has pointed out that according to the past experience of most Asian countries, the traditional educational resources appear to be too good to be completely ignored in education whilst over emphasizing the role of science and technology can lead to emotionally imbalanced educated generation.

Thailand

According to the national planning for education, Thai government has considered children and youth as one of the most significant target groups within the population. They are the basic materials on which lie the future of the country. Thus, the significance of the positive total development during this age range, especially the ability to form a life values system and morality, must be fully concerned. Therefore moral and values education must then constitute an integral part of the school curriculum.

The current primary and secondary curricula have prescribed clearly on moral education, religious education and values education as subjects to be taught in schools. For university level, even though these subjects have not been identified in the curriculum, students are encouraged to enhance their values and morality by taking part in any university's clubs.

The primary education which starts from Prathom one to Prathom six, has put the moral and values subjects in the Character Development Area whilst the religious subject is in the Life Experiences Area. The aims of the curriculum emphasized the giving of moral education and values education to students which we can see from Aims No.3 Desirable Qualities.

- 3.1 Self - sacrifice and unselfishness
- 3.2 Self - discipline and perseverance
- 3.3 Diligence, honesty, frugality and endurance
- 3.4 Critical thinking and rational decision making
- 3.5 Tolerance of criticism and respect for individuals
- 3.6 Sportmanship and esteem for others
- 3.7 Participation, cooperation and leadership.

For religious education, the content to be taught as prescribed in the syllabus are the general history of religions and specific religion for those who practice that religion. As 90% of the students are Buddhists, so Buddhism is taught in details in most parts of the country. Except that in 5 - 6 southern provinces, Muslim is practiced solemnly and taught in schools. The teaching and learning activities about religions concerned are stressed on making students know about the history of religions, the principles of religions and the rites in the religions. Students are also taught to practice religious rites. Some popular activities are as follows: inviting monks to preach or teach students in schools and taking students to temples to perform some religious activities e.g. giving food to the monks, listening to sermon, meditation, and becoming priesthood during school vacation.

In secondary education level, moral education, values education and religious education are taught in schools both formally and informally. That means they are prescribed in the course content and are also student activities outside the classrooms. The subject in the course content which includes moral education, values education and religious education is integrated in a subject called "social studies". It is a compulsory subject for both lower secondary level and higher secondary level. The content of the subject is on morality and values, social conformity, and knowledge about all religions. Since 1983, the Ministry of Education has included Buddhism in the compulsory subject category. Students have to be taught about the meaning of the religion, the life of Lord Buddha, the Principles of Buddhism, the Principle Dhamma (Lord Buddha's teaching), critical thinking in bringing Prin-

A New Decade of Moral Education

ciple Dhamma into practical experiences, religious rites and religious days. For those who practice other religions will be taught and practiced in accordance with the religion's principles.

The aims of secondary education in lower secondary level emphasize values education in the following topics: the discipline in working, living together; honesty, justice, self responsibility, responsibility for our country, faith in a constitutional monarchical democracy. The teaching and learning activities aim at encouraging students to use reasoning and practical experiences.

The secondary school students must have one period per week to take a student activity and it is compulsory. There are many activities to be chosen. Students can join their friends in any clubs with teachers as advisors. The clubs are run by students and serves many purposes such as academic clubs, religious clubs and vocational clubs. Students can learn the world of life through these clubs.

Moral and values education is also integrated in teaching all other subjects. Because in the current evaluation and measurement system, in order to pass the examination, students will have to be tested for Affective Abilities, too.

The Role of Social Agencies in Moulding Children's value systems and Behaviour.

1. Family

Psychologists, educationists and other social scientists believe that the critical period for the various aspects of development of an individual lies at an early age, and that the foundations for the development of one's personality's structure are also laid down during childhood. There are many institutions involve in building child's character such as family, school and community. Among these, family or parents play the most important roles from the very beginning of one's life. Being like the first two teachers of a child, they teach and offer metaphysical ideas about world and life, religious, ethical thought and also b PMr values system, either right or wrong, both directly and indirectly.

As Thai families are most tightly closed together among family members from elderly to young generations, with the exception of a few families, young people are taken care closely with love from elderly relatives. Elderly people pass on their youngsters family values and morality also, religious belief and practices. Therefore delinquent problems rarely occur in a happy home. Majority of the addicted youth, theft and so on are mostly from broken families. Youth from low-income families tend to have more behavioural problem. However, there is another kind of problem in the Thai family caused by parents' indulgence, and by using this situation there is a project to use children's power in conveying right moral values to parents too.

2. Religions

Another institution involves in one's character and behaviour is religion. Buddhism can be considered as the mainspring of Thai culture including literature, language, ethics, arts and education. In the past, education originally began in wat (a Buddhist temple), and the monks played the prominent roles as teachers who taught both secular subjects and religions as well as morality. The roles of monks gradually declined when the modern educational system was introduced in the 1870. Since 1932 the state educational system has rapidly expanded, the government has taken over the responsibilities of the monks, thus they have lost their vital secular function as teachers of the children and youth, and also gradually lost some of their contact with young members of society. Nevertheless the monks still take part in providing moral and ethical education by running Buddhist Sunday schools in various parts of the country. The schools aim at instructing the young to understand Buddhist teachings and to direct their lives accordingly. Another activity of the monks in promoting children and youth's morality is that they are sometimes invited to teach Thai culture and traditions relating to religion. As reported in 1980 there were 3,274 monks invited to teach such subjects for 1,414,953 students in 4,473 schools all over the country.

Despite the fact that religion has played its roles in children and youth development, it is viewed that children and youth have little concern for it. Religion is regarded to be the affairs of the elders. The distance between the youngs and religion perhaps has begun since the separation of wat and the schools which allows less contact between the monks and the young, and thus delineate the chance to convey them effectively moral and ethical teachings. Moreover, there are still some controversy on the extent of the roles and functions of the monks in public affairs.

Other religions such as Christianity, Muslim and Hinduism, also play their increasing roles on youth development. Various services, for instance, education, recreation, vocational training, institutional care and hospital care, have been provided for youth. Under the principle that religion and schooling are inseparable partness. There are in various parts of Thailand more than 300 Christian schools and 289 Muslim schools offering education at primary, secondary and university levels.

3. Community and Mass Media

There are many social agencies both government and non-governmental, which concern with the promotion of child and youth in Thailand. In 1979, the National Youth Promotion and Co-ordination Committee, Office of the Prime Minister, conducted a survey of such agencies, and found that approximately 50 percent are governmental (90 out of 184). Of the 94 private agencies, almost all of them are local, with the exception of 3 organizations which are international, and all of them contain 574 branches all over the country. The most governmental and private projects provided for the young people are social welfare services, e.g. training young leaders, vocational training and library services, which all promote the moral value for the young. For private agencies, the second emphasis appeared to be religious services. According to the problems concerning youth development programmes, there are

A New Decade of Moral Education

about budget allocations, and a number of duplication of activities provided between the government and private agencies.

Mass Media nowadays is one of the most influential agency in the value system building among young people. The influences effect in both positive and negative ways. In Thailand there are annual rewards held by various associations both government and private, given to the mass media which are supportive to moral education. Anyway, the mass media should re-examine their social responsibilities in transmitting value systems to avoid undesirable influences .

Conclusion

One aspect which should be considered along with giving moral education, values education and religious education to young people is the important changes in economic and social in Thailand at the present. For the past five years, economic growth in Thailand has been progressed on an average of 9%. And as Thailand is becoming one of the Newly Industrialized Countries (NICS) and thus the role of the country is changed from agricultural country to industrial country. Young people will have to adjust themselves to the new industrial environment. Moral education and values education have to be taught in schools in order to instill students' awareness of the following values:

- Self discipline and pre perseverance
- Diligence, frugality and endurance
- Punctuality, responsibility.

Group working has become the main point to be practiced. Besides, Western cultures has entered the country which makes social changes including values changes in Thai society. At present, the National Culture Committee has issued five basic social values in order to instill positive values to young Thai people. The five basic social values are as follows:

1. Self reliance, diligence, responsibility.
2. Frugality and endurance.
3. Self - discipline and awareness of the national rules and laws.
4. Follow and practice religious ethics.
5. Royalty to nation, religion and monarchy.

The instillation of these five basic values in formal education both primary and secondary education has been done through student activities. There are teachers' manuals, and student activity workbooks in which such basic approaches as Teaching by Objectives, Behaviour Modification, Values Clarification, Moral Reasoning and Group Process, have been applied. There were some experimentations on these processes in 20% of the secondary schools and in some primary schools.

The expectation for the future trend on teaching moral education, values education and religious education in Thailand will be a crucial point for the development of the educational system. And thus it will upgrade the quality of Thai people's lives and develop economic and social status in our country accordingly.

Some Suggestion for the Implementation of the Moral

1. Reform teacher training to improve the quality of teachers and of instruction.
2. Emphasize the improvement of the curriculum, especially of the methods of learning and instruction.
3. Accelerate the reform of the supervision system in order to promote greater efficiency in the learning of the children.
4. Improve the radio and television systems so that they become useful and efficient resources instead of promoting values and giving examples which are unsuitable.
5. Children and youth must be provided with love and affection by the family responsible for them. This will constitute the foundation for all aspects of development, for instance self discipline, interest in learning, and trust in mankind, and at large for the development of society and the security of the nation.

Appendix 4

Issues in Moral and Values Education

Leonardo de la Cruz (Unesco)

Perhaps one of the most distinguishing feature of human beings is not merely their ability to think, but also their capacity to develop, nurture and adapt moral, religious and cultural values. This statement is premised on the assumption that other animals possess a brain, and therefore capable of thinking, although by and large, insignificant compared to those of humankind. However, only human beings possess sophisticated culture - knowledge, belief, art, folkways, customs, mores, laws, etc. - often referred to as the civilizing aspect of what it means to be truly "human".

Unfortunately, with human kind's preoccupation with his/her intellect and the quest for material culture, there is massive erosion of cherished cultural values. The phenomenal development in science and technology tends to accentuate the materialistic tendency of humankind. A prominent Malaysian educator thinks that the forces of materialism bring with them a new rationality and modernity that erode and, in some cases, destroy social institutions with its traditions, its value systems and its morality. In the process of adapting to the material order, man has compromised his traditions, morality and value system. There is a growing tendency for educational systems to gear themselves mainly to the dictates and demands of the material order.⁽¹⁾ If the trend continues then we may eventually lose our most important quality as human beings. It is for this reason that the National Institute for Educational Research (NIER) of Japan is to be commended for its initiative in providing a forum for a co-operative in-depth region-wide assessment of the state-of-the-art of moral/religious/values education and for joint efforts for its inclusion in the school curriculum.

Moral/religious/values education encompasses the whole gamut of concerns regarding the affective components of human kind in the Asia-Pacific region. In some countries the teaching of ethics is also advocated. Ethics comes from the Greek word ethos, which means customs, usage and character. The Roman language which inherited much of the Greek culture used the word mores for the same concept. Mores is the rootword of moral, which refers to traditional manners, customs, habits or character/distinguishing standard or norms of group. The latter is oftentimes called a group's system of values. Values are the crucial element of a people's culture. An act is regarded as legitimate, that is normally acceptable, when it is in harmony with accepted values of society.⁽²⁾

In this paper, two clusters of issues regarding moral/religious/values education are briefly discussed. The first cluster is in regard to the substantive dimension and the second in regards to the methodological aspects.

Substantive Issues

One substantive issue is in regards to the conflict between standards of law and those of culture.⁽³⁾ This arises in countries where laws are not

always consistent with the people's socio-cultural values.

To illustrate, in general, government bureaucracies are bound by laws, which are western oriented. However people's behaviour are generally guided by cultural norms: for example, personalism. According to law, a government official is expected to deal equally with everyone - and not to receive gifts of any form. If a government official appoints a relative and/or friends, he is accused of nepotism and/or favoritism. [Nepotism is interpreted in this paper as the bestowal of patronage by reason of relationship rather than merit.]

In many Asian socio-cultural context too, due to the value of personalism, a criticism of an idea expounded by an individual is taken as an attack against his person. Likewise, in certain societies if a government official or any official of private enterprise for that matter, denies a request for a job or favour or turns down a gift, it is often interpreted as an outright rejection of the character, family, kinship and circle of friends of the person concerned.

As implied above, in many Asian societies, relations as an aspect of personalism goes beyond blood relations. It extends to those relationships sanctified by ritual (God-parents, God-son, relations), propinquity (neighbours), and historical (classmate, dormmates, etc.) considerations.

In some countries, graft and corruption are difficult to eliminate despite the existence of laws which are meant to uproot these twin evils. In general, bureaucracy implies adherence to administrative rules/routine and/or red tape. Greasing the palm or using one's connections saves effort, time and money. To businessmen for example bribing their way through the bureaucracy is often ultimately more profitable in the long run. On the other hand to the bureaucrat, taking bribes is one means to survive the high costs of living, especially in developing countries where salaries are very meager.

In many countries of the region, there are many socio-cultural value dualism, which are largely the outcome of developments in science and technology and/or the unfortunate consequence of the influx of values from developed countries, largely from the west. Among these are the following:

1. Rationality vs. Faith. There are certain values which are intrinsic to science such as objectivity, rationality, etc. On the other hand, there are values which are anchored on religious beliefs and faith. Values based on science vis-a-vis those bound on faith are often contradictory. A related issue is the moral and ethical responsibilities of scientists for the products of science, and of the general publics, for the ethical and moral implication of such products.⁽⁴⁾ Science has contributed immensely towards the enhancement of quality of life of human beings, for example, medical discoveries such as immunization against, and treatment of fatal diseases. However, some scientific discoveries have also led to serious threats to the continuance of mankind itself, for example nuclear weapons.

2. Docility vs. Inquiry-oriented. In the home children are trained to be docile, while in school, they are expected to adopt a questioning and/or inquiring mind. Even in the schools, teachers and educators belong to two

main camps those who are right brain-oriented who advocates convergent thinking vis-a-vis those who are left brain-oriented who promote divergent thinking.⁶⁷ Hence, the perpetuation of a dilemma which impinges on value behaviour standards.

3. Co-operation vs. Competition. At home children are imbued with the value of co-operation, but in school competition is the norm. Children compete for grades, for status and for the love of their teachers and peer group.

4. Past and Present vs. Future Orientation. In school, so much time devoted to the study of our past, and so little about reflecting and planning for the future. By and large education is reactionary rather than visionary. Unfortunately, teachers of moral and values education are by and large social studies teachers, who in many countries majored/specialized in history. Many of them are pre-occupied with teaching about the past, rather than reflecting on desirable future scenarios. [It is hoped though that teachers of moral and values education are not neophodiacs (those who fear change)], but that more and more would be neophiliacs (those who love change and are effective change agents).⁶⁸ There is also the tendency to be present-oriented rather than forward looking, e.g. rape of the forest to meet the needs of today, thus leaving nothing for the future generations.

5. Smooth Interpersonal Relations vs. Frankness. In many Asian societies, people are afraid to tell their friends about what is wrong with them. And many government officials maintain a cordon sanitaire as they enjoy hearing nice things from their cronies. They get upset by frank criticism, which could have gone a long way for them to respond to the needs and wishes of their people. [The practice of self-criticism in one Member State of the region may be taken note of.]

6. Ascribed vs. Achieved Status. Traditional culture stresses ascribed status. One has high status, because one is the son/daughter of a rich and/or well-known person. On the other hand, we often hear that what counts is what a person has achieved. In this connection Abraham Maslow pointed out that at the apex of mankind's basic needs is self-actualization or self-fulfillment and reaching one's potential. In the context of many developing countries, the pursuit of achieved status is herculian task, and hence the predominance of ascribed status is bound to persist.

7. Universal vs. Particular Values. Undeniably, there are many values and virtues which are common to mankind. [These could include health, truth, love, spirituality, honesty, social responsibility, social justice, economic efficiency, nationalism, global solidarity, etc.] However, the manner in which each society operationalize universal values are determined by varying socio-cultural context. Particularistic value could also be interpreted as one's loyalty to his subculture or subgroup, which could be pose as constant threats to national unity.

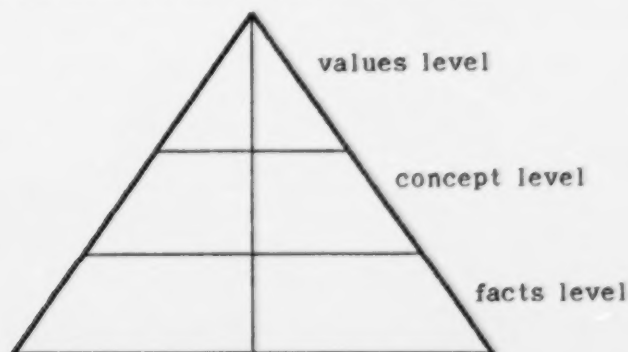
There are of course many dilemma in regard to values. This poses a

problem because in theory no value is intrinsically wrong. Here I wish to draw distinctions between ethics and cultural values. The Funk and Wagnalls Standard College Dictionary defines ethics as the study and philosophy of human conduct, with the emphasis on the determination of right and wrong. Value is something regarded as desirable, worthy on right, as a belief, standard or moral precept. Value is an important part of every culture - and cultural values are evaluated according to the folklores and mores of a given society.

Methodological Issues

It is because many values are often conflicting that the methodology - values clarification - came about. The movement for values clarification is really not that new. John Dewey and Carl Rogers and others wrote much about it in the 1960's, but it was further pursued in the late 70's by Louis E. Rath, Merrill Harmin,⁽⁷⁾ Sindney Simon, Leland Howe and Howard Kirchenbaum, etc.⁽⁸⁾

Values clarification in this paper is interpreted as a strategy which relies heavily on the learners' ability to process his own beliefs and values, to behave according to his attitudes and values and to make decisions when faced with value dilemma. Rath, Harmin and Simon cited seven steps in the valuing process, namely (1) choosing freely; (2) choosing from among alternatives; (3) choosing after thoughtful consideration of the consequences of each alternative; (4) prizing and cherishing; (5) affirming; (6) acting upon choice; and (7) repeating.⁽⁹⁾ It is often thought of being at the acme of the learning process as illustrated in the diagram below:



In many Asian countries, values clarification became the educational fashion in the 1980's. This is part of the movement away from didactic and expository teaching towards inquiry and discovery learning; from indoctrination to values clarification; and from moralizing to valuing. In one publication with which the author has been associated, the following arguments were made in favor of values clarification:

"Different degrees of student-teacher involvement can be used with the values clarification approach. Some strategies are better facilitated if the students discover their values by themselves, without any help from the teacher. Other strategies require minimum teacher participation to facilitate implementation of major activities by the students. In any teaching-learning situation, various degrees of student-teacher involvement can be arranged

along a continuum, with teacher-centred at one extreme and learner-centred at the other.

"A value clarification strategy falls on the learner-centred side of the continuum. It seeks to help the students make value choices for themselves by judging, differentiating, and reaching a defensible decision. But within a student-centred approach, there are various degrees of student involvement. One extreme is a value clarification strategy implemented by the students themselves without any help from the teacher. An example is the use of value sheets by small groups of students without the presence of a teacher.

"In other strategies, there may be a greater degree of teacher participation, where the teacher undertakes 30 to 50 per cent of the classroom activities. His role includes: (a) facilitating discussion by raising follow-through questions; (b) insuring that all alternatives are given; (c) encouraging exploration of the consequences of alternatives; and (d) seeking clarification and probing answers. In short, he tries to create conditions which will encourage students to identify issues, state hypotheses, clarify, probe, and, if possible, resolve conflicting ideas and opinions. But even if the leader oversees the valuing processes, the situation is still largely student-dominated."⁽¹⁰⁾

In many cases, however, many educators and teachers boarded the values-clarification band-wagon without thoroughly understanding its philosophical and psychological bases. Hence in some cases, as a methodology, it appears to be innovative, but not always instrumental in realizing the goals of moral and/or values education, especially when the emphasis is placed on the means vis-a-vis the ends.

As pointed out by William L. Ryan of McGill University, "from the beginning the values clarification of Rathus, Harmin and Kirchenbaum was characterized as amoral, subjectivist, inconsistent and relativist. Later, attempts have been made to modify the movement to make it a nonjudgemental, nondogmatic, and nonindoctrinative substitute for moral education. The claim that the correct use of the process of Values Clarification could result in certain general, positive virtues and attitudes has not been validated, nor has the approach become more coherent or less relativistic."⁽¹¹⁾

Advocates of values clarification are sometimes criticized for being amoral or lacking in moral responsibility because of their insistence on indirect teaching of moral and religious values. There are of course moral and religious values that need to be taught directly, e.g. the four noble truths of Buddhism, the ten commandments of Christianity; the five pillars of the Islam; the Samsara (birth and rebirth) and Karma of Hinduism, etc.

Proponents of values clarification are labeled as subjectivist or relativist when they advance the following views:

- 1) One person's values are as good as another's; everyone is entitled to his own views.
- 2) Students should be free to decide their own values, because there is no truly universal set of values, and because values are changing rapidly.

Appendix 4: Issues in Moral and Values Education

Those who oppose ethical relativism contend that: (a) relativism does not provide a consistent basis for guiding lives - a basis which value clarification wishes to supply; and (b) it does not give satisfactory method for resolving interpersonal conflicts. But there are times when conflicts must be resolved, over issues of war, racial balance, abortion, and other problems. How, then, does one choose among the various resolutions of the conflict, if one has been raised as a relativist?

In resolving these methodological issues, it is perhaps useful to be guided by the precept that moral/religious and values education must be taught/learned in such a way that desirable value behaviour standard are internalize by the individual learners and applied in his daily life to exalt his own life.

There are values, especially those that hinge on cultural dualism, which lend themselves to indirect teaching and/or values clarification. However there are values, particularly those that are religious based, where direct teaching is to be preferred.

Summary Statement

It is to be noted that APEID Member States recognize the importance of morals and values education. In the 1986 APEID Regional Consultation Meeting on APEID and the Programme Development Meeting, which prepared the Work Plan of APEID for 1987-1991, it was stated that, "The pace of change, the influence of the mass media and the different life experiences of older and younger population groups have all produced dislocations in traditional values and in many cases in the patterns of family life. For achieving national development goals, strengthening national identity and maintaining desirable traditional values in an age of rapid changes in social as well as technological development, moral/religious/values education, whatever the course title may be at school, is given special attention in every society of the region. Increasing concern over the problems and issues of moral education have emerged as a consequence of national efforts to strengthen moral education."

This Regional Workshop on Moral Education in Asia and the Pacific organized by NIER is in line with the wishes of APEID Member States, NIER being one of the outstanding Associated Centres of APEID.

References

1. Murad bin Mohammed Noor (1985), "The planning of Education in the Context of Social and Moral Values". APEID Education in Aisa and the Pacific: Retrospect - Prospect. Unesco, 1986.
2. Ramon Castillo Reyes, Ground and Norm of Morality : Ethics for College Students, Quezon City, Philippines : Ateneo University Press, 1989. p.1.
3. Idea attributed to Ledivinia V. Carino, University of the Philippines.
4. Unesco PROAP/APEID. Technical Working Group Meeting of National Ex-

A New Decade of Moral Education

- perts on Values and Ethics Related to Science and Technology Education at Primary and Secondary Levels. Draft Report. 1989.
5. Neville I. Smith & Murray Ainsworth, Managing for Innovation. London : W.H. ALLEN & Co, 1989.
 6. Ibid.
 7. Louis E. Raths, Merrill Harmin, and Sindney Simon, Values and Teaching. Toronto : Charles Merrill, 1978.
 8. Sindney Simon, Leland W. Howe, and Howard Kirchenbaum, Values Clarification : A Handbook of Practical Strategies for Teachers and Students. New York : Hart Publishing 1972.
 9. Louis E . Raths, op cit.
 10. Unesco PROAP, Teaching Methodologies for Population Education, 1985.
 11. William L. Ryan, "Incoherence and Contradiction in the Values Clarification Movement" in the McGill Journal of Education, Vol.24 No.2 (Spring 1989).